First Nations and Schools: Triumphs and Struggles

Verna J. Kirkness

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Verna J. Kirkness
Principal Author

and

Sheena Selkirk Bowman
Second Author

Canadian Education Association /
Association canadienne d'éducation
Suite 2-800, 252 Bloor Street West, Toronto,
Ontario M5S 1V5

93-01892/

About the Authors

Verna Kirkness (B.A., B. Ed., M. Ed.) is an associate professor at the University of British Columbia where she is the director of the First Nations House of Learning and Native Indian Education. A Cree, originally from Manitoba, she joined UBC's Faculty of Education in 1981 as the supervisor of the Native Indian Teacher Education Program.

Her previous experience, which spans thirty years, includes being a teacher, counsellor, supervisor of teachers, curriculum consultant, director of education for political organizations, researcher, and freelance consultant. Her publications include two books and numerous articles.

She has received many awards: she was named a Fellow of the Ontario Institute for Studies in Education (1988), and the Canadian Educator of the Year (1990); she also has received an honorary doctorate from Mount St. Vincent University in Halifax (1990), and an honorary doctorate from the University of Western Ontario (1992).

Sheena Selkirk Bowman is a research design and evaluation consultant who holds a Ph. D. in cross-cultural psychology. She has been an associate editor of the *Canadian Journal of Native Education* and has contributed to a number of research studies in education.

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The Canadian Education Association pursues the improvement of education and serves the education community by providing opportunities to study issues of common interest; to share ideas, experiences and information; to establish and maintain linkages with government bodies, non-government agencies and individuals; to analyze trends and directions through research; and to participate in learning activities.

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Foreword

IN 1972, the National Indian Brotherhood (now the Assembly of First Nations) responded to the educational problems facing Indian (Native, First Nations) peoples through a landmark policy statement: *Indian Control of Indian Education* (ICIE). In February 1973, the policy was officially recognized by the Minister of Indian Affairs and Northern Development, and has since provided a benchmark against which to measure the success of efforts and struggles to provide an effective educational climate for First Nations peoples.

In 1984, the Canadian Education Association (CEA) published the report *Recent Developments in Native Education*, which provided an important glimpse of a number of interesting directions in First Nations education. The present report is the result of a similar project, initiated by CEA in 1991 with the goal of disseminating information about further developments in First Nations education. Elementary and secondary schools were the focus of the project; federal, public, separate and band schools were surveyed. In addition, submissions and descriptions of programs and directives were requested from each provincial and territorial Department or Ministry of Education.

Following an introduction and historical overview of First Nations education in Canada, the results of the survey are described; they are preceded in some sections by relevant quotes from the ICIE policy statement. The submissions by the Departments/Ministries of Education are then presented and a concluding statement made.

The results of the survey make it clear that the ICIE policy has had some impact and that some progress has been made in a number of important areas (e.g., increased academic achievement, development of culturally relevant curriculum, increased levels of parental and community involvement, greater awareness of the unique cultures of First Nations peoples). However, many more initiatives must be undertaken at all levels if the system is to be responsive to the needs of the First Nations children of today and tomorrow, as outlined in the ICIE document.

— Verna J. Kirkness
June 1992

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On the cover is the logo of the First Nations House of Learning. It consists of a human face (representing the First Nations people) surrounded by two ravens (symbols of creativity and learning, and representing tricksters or transformers in many First Nations cultures). The ravens form the frame of a longhouse (representing the university or House of Learning). The logo was created by Tsimshian artist Glen Wood.

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Chapter 1

Introduction

THIS REPORT is intended to provide readers interested in First Nations education with information about current developments in federal, provincial (public and separate) and band schools across the country. As well, the report is intended to give schools, school officials, teachers and parents or guardians examples of various approaches, so that they may improve their own situations. It is based on the results of a survey of schools and on submissions from Departments or Ministries of Education.

At present, the vast majority of First Nations students attend one of four types of school: federal day schools, which are located on reserves; provincial (public) day schools, usually off reserve; band schools on reserves; and separate schools, usually affiliated with church denominations. Since the policy of *Indian Control of Indian Education* was adopted in 1973, the number of federal schools has declined dramatically as bands have assumed responsibility for these schools.

The resulting increase in the numbers of band schools is notable. More specifically, in 1975, there were 53 band schools,[1] but by 1983, the number had increased to 187.[2] Currently, there are 326 band schools as compared to 52 federal schools.[3] The enrolment in provincial schools has

1. Richard T. Price, *Legacy - Indian Treaty Relationships* (Edmonton: School of Native Studies, University of Alberta, 1991), p. 116.

2. Canadian Education Association, *Recent Developments in Native Education* (Toronto: Canadian Education Association, 1984), p. 78.

3. INAC Education Branch, Report (INAC, Ottawa: INAC, 1991).

remained constant since the 1960s.

Within the four types of schools attended by First Nations students the enrolments in 1990-91 were as follows:

Federal Schools	8,055	8.7%
Public and Separate Schools	43,545	47.3%
Band Schools	40,508	44.0%
Total	92,108	100.0%

Source: James C. MacPherson, ***MacPherson Report on Tradition and Education: Towards a Vision of Our Future*** *(Ottawa: INAC, 1991), p. 8.*

In this report, it will be seen that there has been progress in a number of areas (e.g., increased academic achievement, increased awareness of the unique cultures of First Nations peoples), but much remains to be done if the ultimate challenge of providing a meaningful and effective education for First Nations peoples is to be met. As articulated in the policy statement *Indian Control of Indian Education*, "a watershed document in the history of Indian education policy-making" in Canada,[4] the challenge of First Nations people is clear:

> *Our aim is to make education relevant to the philosophy and needs of Indian people. We want education to give our children a strong sense of identity with confidence in their personal worth and ability. We believe in education:*
>
> *... as a preparation for total living;*
>
> *... as a means of free choice of where to live and work;*
>
> *... as a means of enabling us to participate fully in our own social, economic, political and educational advancement.*[5]

The results of the survey suggest that recent developments have indeed been driven by the goals and principles of *Indian Control of Indian Education*. It seems that, in a number of provinces and territories, Departments or Ministries of Education are establishing overall, long-term policies and directives that are intended to improve educational opportunities for First Nations. Three examples are briefly described below:

1. The Yukon has established a partnership with Yukon First Nations in the preparation of a new *Education Act* (1990) which embodies changes responsive to the needs identified by the Yukon First Nations.

4. James C. MacPherson, *MacPherson Report on Tradition and Education: Towards a Vision of Our Future* (Ottawa: INAC, 1991), p. 3.

5. National Indian Brotherhood, *Indian Control of Indian Education* (Ottawa: Assembly of First Nations, 1972), p. 3.

Photo courtesy of the Community Relations Office, University of British Columbia.

2. The Northwest Territories have a long range plan to "create an educational system that recognizes and respects the cultural background of the people it serves." First Nations form the majority of the population and through local divisional boards of education, they can control and direct the education of their people.

3. In Saskatchewan, the Human Rights Commission spearheaded concern regarding the education of students of Indian ancestry in the province. Its report *Education Equity* [6] laid out components for a plan of action for education equity for Indian students. It requires every school board whose enrolment of students of Indian ancestry exceeds 5% to apply for approval of a "plan of action." If a school board had failed to apply for approval of a plan by December 1, 1986, the HRC could request that an application be made. Such affirmative action, which arose from a basic concern with human rights, is laudable and may prove to be essential to ensure that progress in First Nations education is made.

The *Education Equity* report cites a number of legal documents pertaining to equality in education. These include:

1. The Universal Declaration of Human Rights (1948);
2. International Covenant on Economic, Social and Cultural Rights (1976);
3. The UN Declaration on the Elimination of All Forms of Racial Discrimination (1963);
4. Convention Against Discrimination in Education (1962);
5. The Canadian Charter of Rights and Freedoms (1985); and,
6. The Saskatchewan Human Rights Code.

The sections of the report which follow include an overview of the history of First Nations education; the results of a survey conducted in 1991 to identify recent developments in federal, provincial, separate and band schools in Canada; summary statements from each provincial or territorial Department or Ministry of Eduction; a concluding statement; and a number of appendices, including a partial bibliography of sources of information about First Nations education.

In the report, as a matter of convenience, the term *First Nations* is used to encompass the wide range of aboriginal peoples in Canada, which include Indians (Status or non-Status), Metis, Inuit, aboriginals and native peoples. Any references in cited documents were maintained as presented by the original authors or peoples. In addition, in all quotations, the *gender* originally assigned by the author is retained.

6. Saskatchewan Human Rights Commission, *Education Equity: A Report on Indian/Native Education in Saskatchewan* (Saskatoon: Saskatchewan HRC Offices, 1985).

Chapter 2

First Nations Education: Historical Overview

TO HELP the reader put the contents of this report in perspective, a general chronology of the education of First Nations in Canada is provided. Included are discussions of traditional education, education provided by missionaries and the federal government, integration (education provided by the provincial governments) and Indian Control of Indian Education.

Most "mainstream" accounts of the education of First Nations in Canada begin with the arrival of the Europeans. Although this may be accurate in terms of formal schooling, it is worthwhile to consider the education that was practised before this contact.

Traditional Education

Long before Europeans arrived in North America, Indians had evolved their own form of education. It was an education in which the community and the natural environment were the classroom, and the land was seen as the mother of the people. Members of the community were the teachers, and each adult was responsible for ensuring that each child learned how to live a good life. Central to the teaching was the belief in the sacred, the Great Spirit. In the *Gospel of The Redman*, it states that "The Redman has the most spiritual civilization the world has ever known."[7] Seton goes on to say that:

7. Ernest Thompson Seton and Julia Seton, *The Gospel of the Redman* (Winnipeg: Mary Scorer Books, 1963), p. 108.

The culture of the Redman is fundamentally spiritual; his measure of success is: how much service have I rendered to my people? His mode of life, his thought, his every act are given spiritual significance. This significance was manifested in daily living, in the relationship of one to another, in humility, in sharing, in co-operating, in relationship to nature - the land, the animals, in the recognition of the Unseen and the Eternal, in the way our people thought, felt and perceived their world.[8]

The development of the whole person was emphasized through teachings which were often shared in storytelling. Each group of First Nations has its own legendary hero through which much learning was transmitted, including Raven, Nanabush and Wesakachak. They were regarded as transformers or "tricksters of learning," [9] through which children learned such traditional values as humility, honesty, courage, kindness and respect.

Although there was little segregation of family for events, whether social or work-related, children were taught that there were times when they should be silent and allow the adults to speak without interruption. Silence was regarded as the cornerstone of character. As Chief Wabasha stated "Guard your tongue in youth and in age you may mature a thought that will be of service to your people." [10] The fruits of silence are "self-control, true courage or endurance, patience, dignity and reverence." [11]

Traditional education was inextricably linked with economics. Learning was for living - for survival. Boys and girls were taught at an early age to observe and to utilize, to cope with and respect, their environment. Independence and self-reliance were valued concepts within the culture. Through observation and practice, young children learned the art of hunting, trapping, fishing, food gathering and preparation, child rearing, farming and building shelters. They learned whatever livelihood their particular environment offered, through experiential learning.

The rites of passage were acknowledged among various First Nations cultures. In most cultures, puberty rites were recognized through formal and often complex ceremonies. This was a critical time for boys and girls, who were recognized and acknowledged as they moved to adulthood and the responsibilities entailed in this transition.

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8. Ernest Thompson Seton, *op. cit.*, p. 18.

9. Jo-ann Archibald, "Coyote's Story about Orality and Literacy," *Canadian Journal of Native Education* 17:2 (1990), p. 66.

10. Ernest Thompson Seton, *op. cit.*, p. 17.

11. *Ibid.*

Very early in the lives of children, the role the child would play as an adult was determined. If, for example, she or he was to be a healer, a medicine person, training for this position began very early as a student, an apprentice. Training continued until the person was regarded as ready to perform his or her function.

Traditional education was, largely, an informal process that provided the young with the specific skills, attitudes, and knowledge they needed to function in everyday life within the context of a spiritual world view.[12] It taught many skills as part of everyday life, as can be seen in "Rabbit Snaring," described by Victor Harper and Connie Singleterry (See page 8-9).

Jeannette Armstrong describes the traditional indigenous peoples' view of education as "a natural process occurring during everyday activities... ensuring cultural continuity and survival of the mental, spiritual, emotional and physical well-being of the cultural unit and of its environment." [13]

Education Provided by Missionaries and the Federal Government

In the early 17th century, missionaries were brought over from Europe to establish schools for Indians. This was believed to be the best method of bringing Christian civilization to the heathen "Natives." The Roman Catholic Church was the first to get involved in educating Indians in the 1600s. The Protestant churches did not get involved until after the turn of the 19th century. Day schools were the first to be established. The day schools were largely abandoned in favour of residential (boarding) schools from the latter 1800s through to the 1950s, though a few day schools did continue to be built, and the building of day schools on reserves accelerated after 1950.

Residential (Boarding) Schools

Residential schools were devised as a means of isolating children from their parents and the influence of the reserve. Schools were often located many miles away from the child's community. Children stayed

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12. Jean Barman; Yvonne Hébert; and Don McCaskill, *Indian Education in Canada. Vol. 1: The Legacy* (Vancouver: University of British Columbia Press, 1986), p. 3.

13. Jeannette Armstrong, "Traditional Indigenous Education: A Natural Process," *Canadian Journal of Native Education* 14:3 (1987), p. 14.

Rabbit Snaring

Victor Harper & Connie Singleterry
(Cree and Ojibwa Nations)

The purpose of rabbit snaring is to provide food. It is one of the first places where children can contribute to the provision of wild meat. There are different ways to set snares. Snares can be set on horizontal sticks, on the sides of small trees or, the most humane way, on a sapling spring so that the animal is pulled into the air. These skills have been passed from generation to generation.

The most effective plants to lure rabbits to a snare are jack pine branches and poplar twigs. Rabbits will be most abundant in stands of jack pine. Children who are setting snares look for these areas - a research skill.

Once in this area the child must observe rabbit trails and choose places where several trails converge. Children must do some practical planning.

When a snare is actually set, a child must focus many skills on his/her goal. The snare must be the proper length. It must be set at a height that will catch the rabbit's head and the loop must be the proper size to allow the head but not the body to go in. It must be attached to the stick firmly so that it will not be twisted off. Dry sticks must direct the rabbit into the snare. All this requires the child to be patient, work carefully, listen to elders' instruction and review their efforts to be sure they have set an effective snare. They must sustain effort and co-ordinate knowledge. Mathematical and reasoning skills are needed and the child must "read" the trails.

Similarly, children writing school reports should gather resources, look over library materials available, construct their report with care and patience and listen well to instruction and advice. They need to keep their goals in mind. Teachers can call on the research skills children have learned on the land.

For children who have set snares well and know they have done their best there is a sense of satisfaction and anticipation of a

productive outcome. This can also be true of school writing. As a rabbit is the reward of snaring a well done paper is the reward of research.

In addition, the school can use the snaring experience as a departure point for many areas of learning. Let's look at some examples of academic areas involved and possible extensions into the academic curriculum:

Mathematics: measurement, averaging catch, counting, measuring time and distance, estimating wire needed and cost, estimating catch by available area or snare line distance.

Language: discussion of the experience and skills, journal writing, reading about rabbits and hunting experiences, creative stories, research papers on rabbits.

Science: study of vegetation, soil, topography, study of animal habitat, study of anatomy, reproduction, predators and food chains, seasonal changes of animals and habitat.

Health: nutrition, chemistry of proper cooking of wild game.

Social Studies: traditional food and food gathering, universal basic needs, humane snaring, traditional uses of rabbit fur (boot lining, clothing, baby wraps, diapers), legends and stories, environmental studies, map reading and making.

Physical Education: bush walking, co-ordination and fine motor skills.

- Victor Harper, and Connie Singleterry. "Learning from the Land to School: the Bear Lake-Stevenson River Project." Networks 2:2 (1989), pp. 1-6, 13-15.

at the residential school for at least ten months of the year, from the ages of six (sometimes younger) through to 18 years. The purpose of the boarding school is reflected in a statement made by an Inspector of Schools in the mid-1800s:

> *Little can be done with (the Indian child). He can be taught to do a little at farming, and at stock raising, and to dress in a more civilized manner, but that is all. The child who goes to a day school learns little and what he learns is soon forgotten, while his tastes are fashioned at home, and his inherited aversion to toil is in no way combatted.*[14]

Residential schools provided a very basic education designed to prepare students for futures as working farmers, housemaids, mechanics or the like. It was to make provision for the domestic and Christian life of the Indian children.

The residential schools were oppressive. After being separated from their family, the children were then subjected to a severe regimen of work. The boys were expected to clean the stables, mend broken machinery, butcher cattle, and work in the fields. In fact, by the "half-day plan," they were expected to spend as much time in this kind of manual labour as in school. The same was true of the girls, who had to spend half of their time doing laundry, sewing, working in the kitchen and doing other forms of housework.

The residential school was most notable for the incredibly high mortality rates among the students. Many died from the effects of tuberculosis. At about the turn of the century, it was estimated that 50% of the children who passed through these schools did not live to benefit from the education they had received therein. [15]

The federal government became involved in the education of Indians in the mid-1800s. The residential schools became jointly operated by the church and government. The church's duty was to manage the school, contribute part of the operating cost, and, most important, to provide Christian guidance to the children. The government was responsible for inspection, special rules and regulations as well as making financial grants. The highest recorded number of such schools in Canada was 80, in 1933. The enrolment in the schools varied anywhere from 50 or so to over 400 students of all ages.

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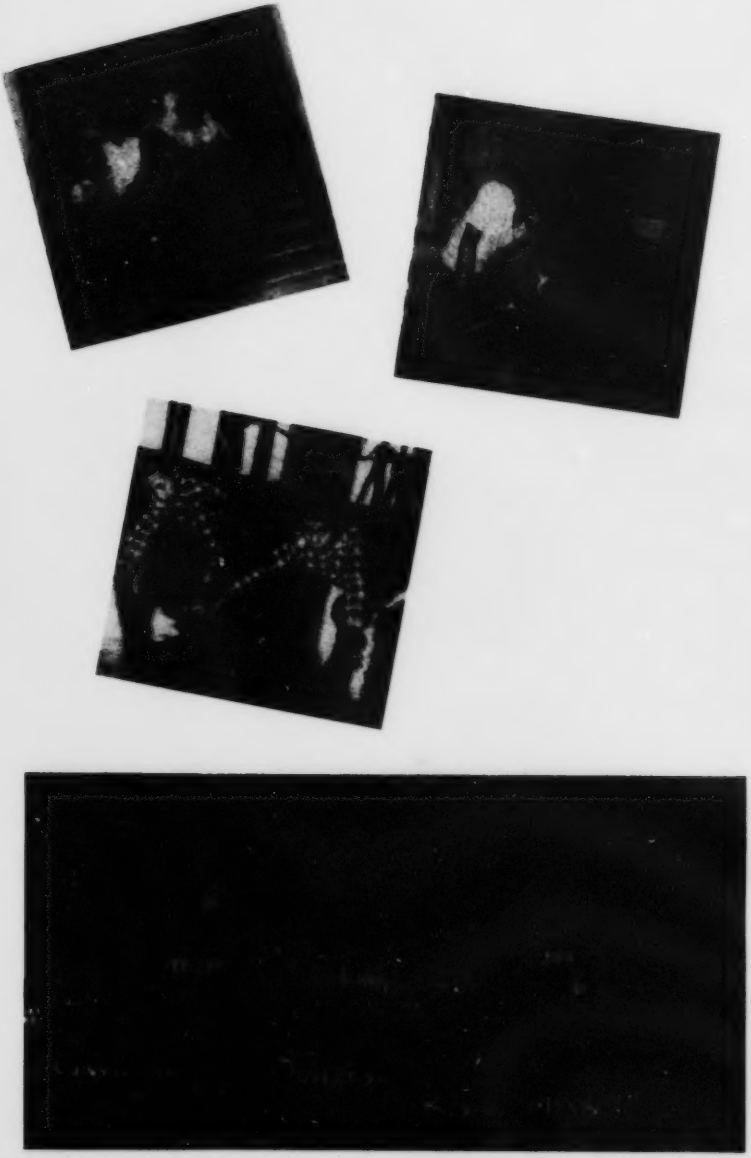
14. Nicholas Hood Davin, *Report on Industrial Schools for Indians and Half-Breeds* (Ottawa: Queens' Printer, 1879), p. 2.

15. H. J. Vallery, *"A History of Indian Education in Canada,"* unpublished master's thesis, Queen's University, Kingston, Ontario, 1942, p. 140.



Scenes from Birtle (Manitoba) Indian Residential School in the 1960s.

Most of these schools were closed by the mid-1980s. However, in Saskatchewan, several remain but are under the control of the First Nations bands and offer a culturally sensitive environment to the students.

The residential schools have had a lasting negative effect on First Nations people as a whole. These schools removed children from their parents and from their communities. Generations of Indian children were denied a normal family childhood. They were denied the association with family, with their extended family's perceptions of spiritualism, of acceptable behaviour and of the means for survival. For many, residential schools meant the loss of their Native language, the principal means by which culture is accumulated, shared and transmitted from generation to generation. The result was a tragic interruption of culture.

The legacy of the residential schools was one of cultural conflict, alienation, poor self-concept and lack of preparation for independence, for jobs and for life in general.

Much of what was learned and experienced in residential schools was a direct and purposeful contradiction to the philosophy of traditional First Nations societies as a whole.

Integration — Education Provided by Provincial Governments

"To civilize and Christianize" gave way in the 1950s and 1960s to a policy of integration. Integration, administratively defined, was the process of having First Nations children attend provincial schools. Since the policy of integration was introduced in 1948, the government of Canada has at its highest point succeeded in making provision for approximately 60% (about 43% today) of First Nations students in "integrated" schools. The integration program was introduced and continued with little or no consultation with First Nations parents and children or the non-Native community. No particular preparation of teachers or of curriculum was made to accommodate the children of another culture.

In 1967, Dr. Harry Hawthorn, a professor at the University of British Columbia, released a two-volume study on contemporary Indians. (See Appendix I for a list of his 41 recommendations.) In 1972, the *Winnipeg Free Press* revealed a number of Hawthorn's findings on Indian education. The article as it appeared stated:

Indian School Problem Studied

The mathematics of the crisis in Indian education seemingly dictate that 97 per cent of the 72,000 native children who entered Canadian schools this fall will drop out before receiving a high school diploma.

What makes Indian and Metis children abandon one of the world's best educational systems? Prof. H. B. Hawthorn of the University of British Columbia's anthropology department and one of North America's leading authorities on Indian Affairs described the problem in a massive two-volume study of contemporary Indians, submitted to the Federal government. "The early (home) training of Indian children cannot be paralleled or equated with the process of training which non-Indian children are undergoing at the same time. As a result, when Indian and non-Indian children appear at school initially, their expectations are different, they perceive things differently, their behaviour is governed by a different set of rules.

"The difference in general orientation ultimately proves to be crucial for the Indian child. The school process interrupts or conflicts with the learning processes of the Indian child, forcing him to unlearn, relearn and acquire new learning areas which he should have at his disposal at school entry if he is to progress at the same rate as his non-Indian classmates."

The report added that the Indian child falls behind immediately because he has to acquire many of the skills the non-Indian children already possess upon school entry. As negative sanctions are applied throughout the early school years for behaviour which he cannot control or adjust, and as he trails along behind his non-Indian peers, the pursuit of success becomes obviously futile and motivation decreases. Failure increases.

The image of the Indian student as a dull retarded student without ambition becomes the school stereotype and the child is constrained to fill the role.

The atmosphere of the school, the routines, the rewards and the expectations provide a critically different experience for the Indian child than for the non-Indian.

Until some compromises can be made by the school and the Indian and non-Indian communities, the impasse will remain and the sense of worth of the Indian student will remain low, inhibiting adequate academic achievement.

The schools of the majority cannot readily accommodate the children of minority groups, but some provisions can be made through special classes, skilled teaching and sensitive teaching. [16]

"Integration" has not provided the answer to the demand for a meaningful education for First Nations children. The late Chief Dan George in his soliloquy, "A Talk to Teachers" makes this comment on integration:

You talk big words of integration in the schools. Does it really exist? Can we talk of integration until there is social integration?... Unless there is integration of hearts and minds you have only a physical presence... and the walls are as high as the mountain range. [17]

Integration has, in many schools, resulted in "only a physical presence." This program has not been one of true integration where the different cultures are recognized; rather it has been a program of assimilation where First Nation students are absorbed into the dominant society.

Indian Control of Indian Education

In the 1960s, First Nations leaders began to react openly to the deplorable conditions of their people. In response to the educational concerns being raised by First Nations people, the federal government's Standing Committee on Indian Affairs was charged with the responsibility of preparing a report on Indian education. This report, presented in the House of Commons on June 22, 1971, unfolded before the Canadian public the educational problems facing Indian people. Some of the findings were:

- A drop-out rate four times the national average (96% of Indian children never finished high school);

- A related unemployment rate averaging 50% for adult males, going as high as 90% in some communities;

- "Inaccuracies and omissions" relating to the Indian contribution to Canadian history in texts used in federal and provincial schools;

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16. "Indian School Problems Studied," *Winnipeg Free Press*, 1972. Article on the Hawthorn Report.

17. Chief Dan George, "A Talk to Teachers," unpublished soliloquy, n. d.

- An age-grade retardation rooted in language conflict and early disadvantage, which accelerated as the child progressed through the primary and elementary grades;

- Less than 15% of the teachers had specialized training in cross-cultural education and less than 10% had any knowledge of an Indian language;

- The majority of Indian parents were uninformed about the implication of decisions made to transfer children from reserve schools to provincial schools. [18]

The First Nations peoples' response was generated by the 1969 government White Paper, based on the goal of eliminating the special status of Indians and in the wake of a First Nations school strike in North-East Alberta in 1971 (protesting school facilities on reserves). The National Indian Brotherhood (now the Assembly of First Nations) established a working committee that would reflect a national position on education. The committee's work culminated in the document, *Indian Control of Indian Education* (*ICIE*). In February 1973, the Minister of Indian Affairs gave official departmental recognition to the *ICIE* document stating that: "I have given the National Indian Brotherhood my assurance that I and my Department are fully committed to realizing the educational goals for the Indian people which are set forth in the Brotherhood's proposal." [19]

This national policy is based on statements of provincial-territorial Indian organizations, encompassing all areas of concern in Indian education. It had its origin in the concern of parents for the continued academic failure and sense of alienation experienced by their children in federal and provincial schools for the past many years.

The policy is based on two educational principles recognized in Canadian society: parental responsibility and local control. It recognizes that Indian parents must enjoy the same fundamental decision-making rights about their children's education as other parents across Canada. It promotes the fundamental concept of local control which distinguishes the free political system of democratic governments from those of a totalitarian nature.

The policy was prompted by the need to improve the quality of Indian education. The need for an education relevant to the philosophy

18. *Report of the Standing Committee on Indian Affairs* (Ottawa: Queen's Printer, 1971).

19. Harold Cardinal, *The Rebirth of Canada's Indians* (Edmonton: Hurtig Publishers, 1977), pp. 59-60.

of Indian people was recognized as being essential: "We want education to give our children a strong sense of identity, with confidence in their personal worth and ability."[20]

First Nations philosophy of education is in many ways more valid and universal than the one which prevails in educational circles today. Instead of a one-sided view of history, First Nations want their children to learn a Canadian history that honours their customs, values, accomplishments and contributions. As George Manuel stated:

> *We want our children to learn science and technology so that they can promote the harmony of man with nature...not destroy it. We want our children to learn about other peoples in literature and social studies, and in the process to learn to respect the values and culture of others. Our philosophy of education looks at learning and teaching as an integral part of living, both for the teacher and the child. It is not a five hour, five day a week exercise for a dozen or so years. It is a life-long commitment.* [21]

ICIE is a four-point policy dealing with parental responsibility, school curriculum and programs, teachers and school facilities.

Parental Responsibility

Under the terms of the 11 major treaties between the Indians and the federal government and the *Indian Act*, the federal government of Canada is obligated to provide funds for the education of Indians. This is an incontestable fact. In no way does the principle of "Indian control" or "local control" contradict or nullify this fundamental federal obligation. The government's financial responsibility does not justify its dominance over lives of Indian people. This policy statement demands that Indian parents participate as partners with the government in the education of their children.

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20. National Indian Brotherhood (1972), *op. cit.*, p. 3.

21. George Manuel, *The Fourth World: An Indian Reality* (Toronto: Collier-Macmillan, 1974).

Programs

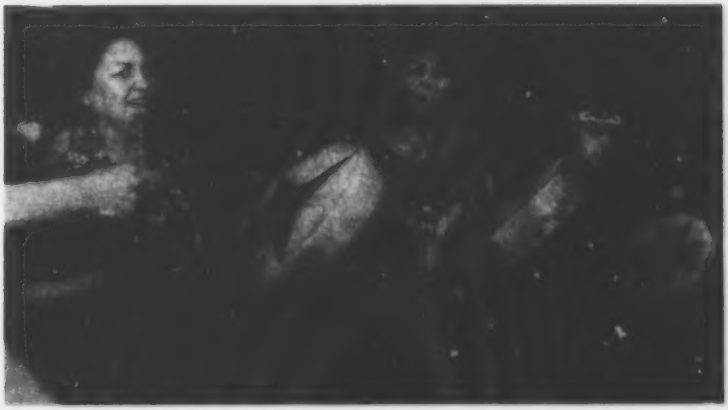
The curriculum must be structured to use the child's awareness of her or his own cultural environment as a springboard for learning about the external world. The community must participate in, and determine, program change. No innovations in curriculum, teaching methods, or pupil-teacher relationships can take root unless parents are convinced of their value.

Teachers and Counsellors

The federal government must help to train Indians as teachers and counsellors, in co-operation with First Nations peoples. Experimentation and flexible structures will allow Indians with talent and ambition to take advantage of training programs. Non-Indian teachers and counsellors should receive additional training to prepare them for cross-cultural situations and teach them how to make the curriculum for Indian children more meaningful, i.e., more relevant, and also how to instil pride and cultural awareness in their students.

Facilities

Educational facilities must meet the needs of the local population. Substandard buildings and equipment must be replaced.



- Photo courtesy of Kari Carnier

Summary and Conclusion

From this overview, it is obvious that the missionaries and both federal and provincial governments have failed in 300 years to administer an effective educational program for First Nations. This failure has been attributed to several factors; namely, the absence of a consistent philosophy of education with clearly articulated goals and objectives, failure to provide a meaningful program based on First Nations reality, a lack of qualified teaching staff, inadequate facilities, and most important, the absence of parental and community involvement in the education of their children.

Studies on the effects of integration have shown that First Nations children reveal patterns that can be identified as alienation and identity conflict. The First Nations student is caught between two cultures and is, therefore, literally outside of, and between, both.

Through the policy of *ICIE*, the effect of parental responsibility and local control has clearly brought about positive changes within the past two decades. These include an increase in the numbers of First Nations students completing high school and entering universities and colleges, an increasing number of First Nations teachers, and increasingly more research being done by First Nations providing valuable insights on the effect the various forms of education are having. More importantly, the problems and challenges associated with *ICIE* are becoming clearer and attempts are being made toward resolving them.

As summarized by MacPherson (1991), some of these problems and challenges are:

> *(1) There is no definition of, or agreement about, the notion of "control";*
>
> *(2) Indian control so far has often meant nothing more than Indian management (or worse, mere participation in management) of federal programs and policies;*
>
> *(3) Greater Indian control of education will not lead to better education of Indian children, if no provision is made for enhanced support systems and more funding to facilitate the transition;*
>
> *(4) Greater Indian control of education will not achieve the goal of reinforcing the Indian identity of Indian children, if Indian-controlled schools simply mirror the curriculum, programs and policies of provincial schools, because of a lack of support and funding neces-*

Photo courtesy of Billy Brittain (Sask.)

sary for promoting the programs which would encourage Indian distinctiveness;

(5) Experience has shown that equating Indian control with local control is not appropriate in all facets of Indian education. [22]

Critical to improving the situation is the need for legal recognition of First Nations jurisdiction over education. This was identified very early on as a serious problem. It was noted that the *Indian Act* provides no direct legal basis for the transfer of control of education from the Minister to Indian bands. It authorizes the Minister to enter into agreements with provincial and territorial governments, public or separate school boards, or religious or charitable organizations, but not with Indian bands. Clearly, the fundamental impediment to *Indian Control of Indian Education* is the lack of legislation. Without it, we can expect only minor adjustments to the existing situation. With it, an Indian band or group of bands would be able to write its own Education Act, and determine its own administrative units, policies, aims and objectives.

In 1988, the Assembly of First Nations completed its national review of First Nations education. The review was intended to identify the progress and obstacles related to the implementation of the policy of *Indian Control of Indian Education* and to recommend policy and legislative changes. This major three-volume study is entitled *Tradition and Education, Towards a Vision of Our Future.*

One of the most revealing facts found in the study was that after 16 years, many of the educational shortcomings identified in 1972 were still in existence. It pointed out that education programs to which Indians are exposed are predominantly assimilationist in the curriculum, learning materials, pedagogy, learning objectives and in the training of teachers and educational administrators.

The study centred on four major issues: jurisdiction, management, quality and resourcing of First Nations education. The recommendations for each of the four areas as presented in Volume Three of the Assembly of First Nations Report's executive summary may be found in Appendix II.

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22. James C. MacPherson, *op. cit.*, p. 3-4.

Chapter 3

The Survey

IN MAY 1991, the Canadian Education Association contacted principals of federal and band schools, provincial schools and directors or superintendents of education, requesting their assistance in completing a survey designed to identify current developments in First Nations education. Personnel in individual schools completed the form.

The survey asked basic questions intended to identify developments in the following areas:

- mission or policy statements
- programs and courses
- curriculum/resource materials
- First Nations (Native) languages
- plans for development
- parent/community involvement, and
- progress/problems of students.

Each question was phrased broadly. For example, for the question asking about involvement with First Nations education, no time period was specified.

An opportunity was provided for additional comments. Schools were asked to return the form by June 15, 1991. Further information was collected and analyzed over the next eight months.

Over the summer, a group of First Nations graduate students at the University of British Columbia analyzed the survey data as part of a research methods course in education. The data were compared across four types of schools (public, separate, band and federal), the provinces and territories of Canada, grades taught, and percentages of First Nations students enrolled. "Grades taught" were grouped into elementary, secondary, elementary/secondary, and, pre-school. There were three categories of percentages of First Nations enrolment: 0-9% First Nations students, 10% - 39% First Nations students, and 40% or more First Nations students.

The Sample and the Response

Copies of the survey were sent to all band schools (as per the 1988-89 list) and all federal schools, in addition to each public and separate (i.e., Catholic) school board subscribing to the Canadian Education Association's Information Service. All schools and boards were requested to duplicate the forms and pass them on to other schools or boards that might be interested or were active in First Nations education.

From the above description, it is evident that data were collected using the "snowball" approach, and are thus more likely to show a *wide range* of responses rather than to give precise estimates of *how many* schools are, for example, teaching Native Studies courses. It is, nevertheless, useful to examine how frequently the various responses occur while keeping the lack of precision in mind. They give us "rough estimates" in a number of areas where information is lacking and can stimulate further research. Furthermore, the findings allow schools to gather ideas about possible strategies and approaches used by others, and thus to share information to some extent.

In reporting the results of the survey, where appropriate, an excerpt from *Indian Control of Indian Education* (*ICIE*, the 1972 policy paper) will precede discussion of the findings. Excerpts are given for each of five areas: mission statements, programs and courses, languages, parent/community involvement, and progress and problems. Readers may compare the *ICIE* policy and the findings of the survey for themselves. **In addition, depending on the First Nations populations served by the various schools, it might be useful for the reader to compare the survey findings to the policy statements of their respective peoples.**

In the presentation of the findings, the numbers may vary to some extent, because not every school representative responded to every item

extent, because not every school representative responded to every item on the survey. "Differences" referred to in the text below mean "statistically significant differences." Because of the relatively great number of statistical comparisons, the alpha level of significance was set very conservatively at 0.0001.

Description of the Sample

Five descriptive variables were collected: school type, province, grades offered, proportion of First Nations enrolment, and years of involvement with First Nations education.

1. School Type. The total number of schools responding to the survey was 458. Of these, 454 answered the item asking about type of school. The responses were distributed as follows:

Public Schools	333	73.3%
Separate Schools	74	16.3%
Band/ "Public-Band"	39	8.5%
Federal	8	1.9%

2. Province. 445 schools answered the item asking about province. The responses were as follows from the most to the less frequent:

Ontario	117	26.3%
British Columbia	98	22.0%
Alberta	70	15.7%
Saskatchewan	55	12.4%
Manitoba	27	6.1%
Northwest Territories	21	4.7%

The remaining provinces and territories contributed fewer than 20 school surveys each.

3. Grades Enrolled. The question of specific grades offered was not explicitly included in the survey, but was asked as one part of the item inquiring about programs/courses with First Nations content. Of the 458 schools, 257 indicated the grades offered

Elementary	141	54.9%
Elem/Secondary	39	15.2%
Secondary	73	28.4%
Pre-schools	4	1.6%

Within the total sample, elementary-secondary schools were found

more often in Alberta (8/31, 25.8%) and less often in Ontario (3/56, 5.4%) and New Brunswick (1/14, 7.1%).

4. Enrolment of First Nations students. Of the 458 responses, 429 schools reported their enrolments of all students, and the enrolment of First Nations students. The percentages of First Nations students enrolled were as follows:

0-9% First Nations students	186	43.4%
10-39% F.N. students	132	30.7%
40% or more F.N. students	111	25.8%

The average school enrolment was 484 students of whom, on the average, 76, or 15.7%, were First Nations students. As would be expected, band schools had the highest proportion of First Nations students, 100% in most cases, and, on the average, the public schools had the lowest proportion.

A greater than average number of schools in Saskatchewan (24/53, 45.3%), Manitoba (11/23, 47.8%) and Quebec (10/17, 58.8%) enrolled at least 40% First Nations students, as compared to the overall rate of 25.8%. Alberta schools (6/62, 9.7%) and Ontario schools (13/114, 11.4%) enrolled at least 40% First Nations students less often than average.

5. Years of Involvement with First Nations Students. Just under 40% of the respondents (i.e., 182) answered the item asking about length of involvement with First Nations education. On the average, the schools reported having been involved in First Nations education for 21.4 years (i.e., since 1970). Alberta schools (29.5 years) and Northwest Territories schools (33.8 years) reported the longest average involvement, while Quebec and Newfoundland schools had been involved the shortest length of time (14.0 years each). The remaining provinces had been involved in First Nations education for about 20 years. There were no differences in length of involvement across type of school, grades, or across proportions of First Nations students enrolled in the school.

Limitations of the Survey

It is clear from the above discussions and descriptions that the survey is limited by a number of factors:

1. the "snowball" sampling strategy;
2. the disparate number of responses from each school type, especially the low response from band schools;

Victor Harper, now a teacher at Wassagamack, and Verna Kirkness, the director of the First Nations House of Learning, UBC, taken at a conference in Manitoba a few years ago.

- Photo courtesty of Connie Singleterry

3. the lack of response from the Yukon Territory's schools;
4. the short time-frame for responses. Survey forms were mailed on May 14, 1991 and survey returns requested by June 15, 1991.
5. the absence of specific information about non- status, Inuit and Metis people.
6. the low frequencies observed for a number of variables, which violate statistical assumptions and limit possible conclusions.

It must be emphasized that the findings should be interpreted with a good deal of caution. Because of the sampling method, it is not known whether or not the sample is representative of the population of Canadian schools (whether public, separate, band or federal). Thus, the findings should only be used as basis for rough estimates, and for discussion and planning of strategies for research and interventions, rather than as precise estimates of the "state of the art" in First Nations education in Canada.

- Photo courtesy of John Burelle (Man .)

Chapter 4

The Findings of the Survey

IN REPORTING the results of the survey, where appropriate, an excerpt from *Indian Control of Indian Education* precedes the discussion of the analysis. *Indian Control of Indian Education* refers specifically to status (Treaty) Indians. However, the principles of parental responsibility and local control, as well as relevant curriculum outlined in the policy, are generally believed to be the basis of a meaningful and effective education for all First Nations peoples.

Mission Statements

ICIE Policy. The Indian philosophy of education, as expressed in the 1972 document, states that:

> *In Indian tradition each adult is personally responsible for each child, to see that he learns all he needs to know in order to live a good life. As our fathers had a clear idea of what made a good man and a good life in their society, so we modern Indians want our children to learn that happiness and satisfaction come from:*
>
> - *pride in one's self,*
> - *understanding one's fellow men, and,*
> - *living in harmony with nature.*

These are lessons which are necessary for survival in this twentieth century.

- *Pride encourages us to recognize and use our talents, as well as to master the skills needed to make a living.*
- *Understanding our fellow men will enable us to meet other Canadians on an equal footing, respecting cultural differences while pooling resources for the common good.*
- *Living in harmony with nature will insure preservation of the balance between man and his environment which is necessary for the future of our planet, as well as for fostering the climate in which Indian Wisdom has always flourished.*

We want education to give our children the knowledge to understand and be proud of themselves and the knowledge to understand the world around them.

We want education to provide the setting in which our children can develop the fundamental attitudes and values which have an honoured place in Indian tradition and culture. The values which we want to pass on to our children, values which make our people a great race, are not written in any book. They are found in our history, in our legends and in the culture. We believe that if an Indian child is fully aware of the important Indian values he will have reason to be proud of our race and of himself as an Indian.

We want the behaviour of our children to be shaped by those values which are most esteemed in our culture. When our children come to school they have already developed certain attitudes and habits which are based on experiences in the family. School programs which are influenced by these values respect cultural priority and are an extension of the education which parents give children from their first years. These early lessons emphasize attitudes of self-reliance, respect for personal freedom, generosity, respect for nature, and wisdom.

All of these have a special place in the Indian way of life. While these values can be understood and interpreted in different ways by different cultures, it is very important that Indian children have a chance to develop a value system which is compatible with Indian culture.

The gap between our people and those who have chosen, often gladly, to join us as residents of this beautiful and bountiful country, is vast when it comes to mutual understanding and appreciation of differences. To overcome this, it is essential that Canadian children of

every racial origin have the opportunity during their school days to learn about the history, customs and culture of this country's original inhabitants and first citizens. We propose that education authorities, especially those in Ministries of Education, should provide for this in the curricula and texts which are chosen for use in Canadian schools. [23]

Analysis of the Data. 431 schools responded to the item asking about the presence of a mission statement or policy on First Nations education. Just over one-quarter (117, 27.1%) of these did have such a statement. There were no differences across the provinces, or among schools offering various levels of education (e.g., elementary) in the numbers of schools having mission statements.

Band schools had such statements or policies more often than average (23/38 schools, 60.5%), as did all schools enrolling more than 40% First Nations students (56/109 schools, or 50.9%). Conversely, schools with a low percentage of First Nations students had mission statements less often than average (24/170 responding schools, or 14.1%), as did public schools (67/315 responding schools, or 21.3%).

Of the 117 schools who did have a mission statement or policy, 47 (40.1%) had a very general statement which pertained to all children, of all ancestries. All of the 47 were public or separate schools, distributed across all provinces and enrolling from 1% to just over 60% First Nations students. These general statements might merely be a single sentence, e.g., "(The school) strives to be a safe, caring environment that nurtures the development of responsible citizens through the best possible programs and a strong home and school partnership." Other mission statements were as long as three single-spaced pages, encompassing many aspects of schooling (e.g., importance of home and community, development of self-esteem, social development, creativity, academic standards, safety, lifelong education and, especially in separate schools, the importance of Christian spirituality).

Regardless of the length of statement or policy, there was a general sense that each student should be treated as an individual. As one policy clearly stated, "the (Board of Education) believes in the varying needs and abilities of individuals and the need of all to develop a sense of personal worth and dignity. It shall be the goal of this Board ... to provide an educational system of great flexibility which will allow each individual to satisfy his or her different needs." Yet, even with this general framework, other respondents said that "we don't differentiate among our students" (as one response stated).

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23. National Indian Brotherhood, *op. cit.*, pp. 1-2.

Just under one-third of the schools (i.e., 15/47, 31.9%) included "culture" as one aspect of the mission statement or policy. A typical statement was that the policy was "to recognize, encourage and honour the cultural heritage of all students." A second example of such a policy was the statement that "... we will accept each pupil at his/her level of intellectual, social, cultural and physical maturity ... ."

On the other hand, some schools felt that part of their mission was the teaching of respect and valuing in a multicultural sense, e.g., "to develop esteem for the customs, cultures and beliefs for a wide variety of cultural groups." Respondents from three of the 47 schools stated that all students are treated equally, regardless of "race, colour or creed" (as two respondents expressed it). The third interpreted the "equality" policy as follows: "A. is A., G. is G., F. is F.; NOT native or non-native BUT students enjoying learning together in a safe, comfortable, loving environment."

Of the 117 schools, the remaining 70 (59.8%) schools responded with policies or mission statements that were somewhat more specific to First Nations students and concerns. Nineteen (27.1%) were band or federal schools. There were no differences in distribution of schools across province or territory. The First Nations enrolment ranged from 5% to over 85% in the non-band schools and, as would be expected, was usually 100% in band schools. The policies varied widely in length, like the more general ones discussed above, from a single sentence to a number of pages.

In the 70 mission or policy statements, there appeared to be a general feeling that First Nations children are entitled to special programs of some sort. Eighteen (25.7%) respondents stated this specifically, i.e., in order to meet the social and educational needs of aboriginal students, programs must be developed or adapted. Two (2.9%) statements included the very general idea that First Nations children must function in two cultures, their own and the majority culture surrounding them, and three (4.3%) spoke of the need to heighten awareness of all students and staff about First Nations cultures.

Seven (10.0%) of the statements mentioned the need for remediation in some form. Five of the seven stated this generally, e.g., "... to develop and support programs ... to improve success for Native Indian students," and the other two statements included the notion that programs should be adapted where necessary to accommodate the needs of First Nations students. In addition, one statement spoke of the need for frequent policy review and change.

Exactly one-half of the 70 statements (i.e., 35) addressed the need for First Nations control of their own education, although only one referred

specifically to the *Indian Control of Indian Education* policy. Twenty-five (35.7%) expressed the need for parental and community involvement, and dealing with concerns and problems. One statement (1.4%) mentioned the importance of the parents as the first teachers of the child. Three (4.3%) spoke of the need to develop First Nations curricula with local First Nations peoples, and one (1.4%) incorporated the view that First Nations resources should be spent exclusively on First Nations children and their educational programs. The remaining references to First Nations control referred to the need to increase personal and local ownership of the school, as part of the process of self-governing.

A number of statements made reference to traditional and contemporary First Nations philosophy. Six of the 70 (8.6%) expressed the need for a holistic approach, e.g. "to allow the student to attain knowledge, skills and attitudes that contribute to the development of the whole person." Four (5.7%) mentioned the goal of instilling in the students a deep respect for others and for the environment. The majority of responses in this category, however, addressed longer-term goals of education.

Specifically, 19 mission statements (27.1%) referred to the need to prepare students to take their places in both the community and in the world, in both the society at large and in traditional culture/communities, and thereby to advance the cause of First Nations peoples. For example, one respondent said that, "we are committed to developing an educational system which offers to all members of our community the best of our modern world and the best of our traditional world." Such statements were more specific in referring to educational interventions than the two mentioned above.

What good is education without love?
- Photo courtesy of Kari Garnier

School-specific goals and policies consistent with First Nations philosophies were frequently included in the statements. Academic success, for instance, was mentioned 17 times in the collection of 70 statements (24.3%), while 20 (28.6%) referred to the need for culturally relevant curricula and knowledge, in order (as one person stated) to "perpetuate, enhance and promote the traditional culture." Nine (12.9%) respondents mentioned the need to teach Native languages. Traditional teaching methods were mentioned in seven (10.0%) statements, and included teaching through role modelling, an emphasis on oral traditions and learning through observation.

The 70 mission statements also contained references to aspects of personal and emotional growth. One policy (1.4%) spoke generally of the fostering of "social growth." Ten statements (14.3%) referred to the development of confidence and a sense of self-esteem or self-worth, while a further eight (11.4%) spoke of the growth of pride and acceptance of self, culture and community, and five (7.1%) aimed at the development of the students' self-identity as First Nations people. Of the other 11 references in these areas (15.7%), six statements included an interest in lifelong learning as a goal, while four aimed at the growth of traditional spirituality. The final statement contained a general goal of increasing physical and emotional health.

Finally, 11 of the 70 statements (15.7%) contained references to cross-cultural aspects of First Nations education; six of these spoke of the development of understanding across cultures. Of the remaining five, three listed cross-cultural teacher training and the final two addressed the need for affirmative action.

What, then, is a "good" mission statement for First Nations education? Some aspects of such a policy were expressed eloquently by one respondent from a Northwest Territories school, although it was presented as an "additional comment":

> *We are trying to incorporate the traditional skills learned by our ancestors into our schools as much as possible, whether it be language, livelihood, survival on the land, sewing caribou skins, hunting by machine or dog team, (and) more parents/people are getting involved in the education of our children.*

The numeric results are summarized in the table on page 33.

Examples of mission statements for a school division, a school board and a high school may be found in Appendix III.

Table 1
Summarized Mission Statements

Class and Category	Frequency
General Aspects	31
Special programs for FN students	18
Need for programs of remediation	7
Prepare FN students for two cultures	2
Make everyone more aware of FN culture	3
Need for regular policy review/change	1
Indian Control of Education	35
Parental and community involvement	25
Increase FN ownership of schools	5
Develop FN curricula	3
Use FN resources for FN only	1
Follow ICIE policy	1
Aspects of FN philosophies	29
Education of FN students for two cultures	19
Holistic approach to education	6
Instil respect for others/environ.	4
School-based skills	53
Culturally relevant criteria	20
Academic goals	17
Language instruction/use	9
Traditional teaching methods	7
Personal and emotional aspects	39
Develop confidence/self-esteem	10
Develop pride in self, culture, community	12
Interest in lifelong learning	6
Develop self-identity as FN people	5
Develop traditional spirituality	4
Increase physical/emotional health	1
Foster social growth	1
Other	11
Develop understanding across cultures	6
Include cross-cultural teacher training	3
Use affirmative action in hiring	2

First Nations Content: Programs and Courses

ICIE Policy. With regard to curriculum and Indian values, the *ICIE* policy states that:

> *Unless a child learns about the forces which shape him: the history of his people, their values and customs, their language, he will never really know himself or his potential as a human being. Indian culture and values have a unique place in the history of mankind. The Indian child who learns about his heritage will be proud of it. The lessons he learns in school, his whole school experience, should reinforce and contribute to the image he has of himself as an Indian.*
>
> *The present school system is culturally alien to Native students. Where the Indian contribution is not entirely ignored, it is often cast in an unfavourable light. School curricula in federal and provincial or territorial schools should recognize Indian culture, values, customs, languages and the Indian contribution to Canadian development. Courses in Indian history and culture should promote pride in the Indian child, and respect in the non-Indian student.*
>
> *A curriculum is not an archaic, inert vehicle for transmitting knowledge. It is a precise instrument which can and should be shaped to exact specifications for a particular purpose. It can be changed and it can be improved. Using curriculum as a means to achieve their educational goals, Indian parents want to develop a program which will maintain balance and relevancy between academic/skill subjects and Indian cultural subjects.*
>
> *To develop an Indian-oriented curriculum for schools that enrol Native children, there must be full-scale co-operation between federal, provincial/territorial and Indian education people:*
>
> *(1) In the federal Indian school system, funds must be made available for Indian people to work with professional curriculum planners. Together they will work out and test ideas for a relevant curriculum, utilizing the best from both cultures.*
>
> *(2) In the provincial/territorial school system, this same kind of curriculum development must be pursued by the Department of Education with the involvement of the Indian people and the support of federal and provincial or territorial funding.*
>
> *Some other measures for improving the quality of instruction for all*

students, both Indian and non-Indian, are recommended to provincial and territorial and private school systems:

(a) appointment of Native people to the curriculum staff for the purpose of supervising the production and distribution of Indian oriented curriculum materials for provincial/territorial schools, complete with the manpower and other resources to accomplish this task;

(b) removal of textbooks or other teaching materials which are negative, biased or inaccurate in what concerns Indian history and culture;

(c) augmenting Indian content in curriculum to include Indian contributions to Canadian life through supplementary courses in: economics, science, medicine, agriculture, geography, etc., as well as special courses in Indian culture, music, art, dance, handicraft, language;

(d) co-operating with Indian people in developing Indian studies programs at all levels;

(e) eliminating the use of I.Q. and standardized tests for Indian children. It has been shown that these tests do not truly reflect the intelligence of children belonging to minority, ethnic or other cultural backgrounds.

Native children of many nations
- Photo courtesy of Kari Garnier

Textbooks are needed which emphasize the importance of the Indian's role in Canadian history. Material for reading classes must be developed: material which is relevant to the experience of the Indian child living in isolated or northern areas. Federal and provincial or territorial governments must be ready to respond to the native people and support their legitimate wishes for improved texts. Indian people should be commissioned to work with historians and educators for the development of proper textbook material.

Analysis of the Data. Almost two-thirds of the respondents stated that their school offered courses with Native content or programs aimed at serving the needs of First Nations students (290/441 responding schools, or 65.8%). There were differences across provinces: Saskatchewan (47/55, 85.5%), and the Northwest Territories (20/21, 95.2%) reported such content more often than the average, while the Maritime provinces generally reported it less often (10/37, 27.0%).

Public schools reported First Nations content less often than the average (193/331, 58.6%); band and federal schools reported it more often than the average (44/46 schools, 95.7%). Not surprisingly, the percentage of schools with First Nations content increased with the proportion of First Nations students in the school as follows:

0-9% F.N. students	73/183	39.9%
10-39% F.N. students	101/132	76.5%
40% or more F.N. students	103/110	93.6%

It is interesting to note that even schools with the lowest percentages of First Nations enrolment reported some Native content in their curricula.

In addition to being asked generally about First Nations content, the respondents were asked to list specific courses, in each of a number of areas. It was clear from an initial scanning of the response that the task was interpreted differently by different schools; some confined themselves to courses which appeared to be completely oriented to First Nations concerns and content, and, at the other extreme, some listed art displays and the like, which, as one person stated, were more passive and had no teaching component.

In the discussions below, only the 346 courses that were judged to be designed with First Nations issues and culture predominantly in mind were included. In addition, it is important to note that, when more than one grade was taking a course, most respondents listed it as one course and included total enrolment and grade levels. Thus, the 346 courses represent many more classes of students.

Button blankets and babies
- Photo courtesy of Kari Garnier

It is also important to realize that, in addition to listing courses dedicated to First Nations content, many schools indicated that each grade level had elements of Native education built into parts of the regular curriculum. Some schools indicated that in all subject areas, resource material with First Nations content is integrated, e.g., "in music, a unit on American Indian music is presented as part of the regular course."

When these factors are taken into account, it is evident that the numbers of courses presented below are almost certainly underestimates. However, it was felt that the responses were still useful, both for discussion purposes and for stimulation of further research in the area.

The 346 courses were offered by 196 schools (42.8% of the total sample). Of the 196 schools, 95 (48.5%) offered one course aimed at First Nations peoples; it was often a Native language. Fifty-eight schools (29.6%) offered two courses; the remainder (43 schools, 22.0%) offered three or more courses.

The number of courses offered did differ by province. More schools in Manitoba (11/26, 42.3%) and Ontario (38/116, 32.8%) offered one course, as compared to the average of 23.7%. At the other extreme, a larger percentage of Northwest Territories schools (9/21, 42.9%) and Quebec schools (5/8, 62.5%) offered three or more courses for First Nations students, as compared to the overall rate of 10.7%.

As might be expected, band and federal schools tended to offer more courses. Twenty-six of the 41 schools in these two categories (63.4%) offered two or more courses for First Nations students, as compared to 68/337 (20.2%) of the public and separate schools.

In general, schools enrolling a higher proportion of First Nations students also tended to offer more courses. Of the schools enrolling 40% or more First Nations students, 59/103 (57.3%) offered two or more courses, as compared to 23/127 (18.1%) of the schools enrolling 10-39% First Nations students. Virtually none of the schools with less than 10% First Nations enrolment offered two or more courses. The number of courses offered was not related to the years of involvement with First Nations education.

Responses to the item asking about each of the categories of courses were distributed as follows:

A First Nations language	132/346	38.2%
First Nations culture	73/346	21.1%
First Nations arts	47/346	13.6%
First Nations crafts	22/346	6.4%
English as second language	26/346	7.5%

Native Studies	18/346	5.2%
Remediation/tutoring	12/346	3.5%
Outdoor education	9/346	2.6%
Other	7/346	2.0%

Responses to the "other" category included science (3), mathematics (2) and one course in each of Native literature and Native issues.

The distribution of types of course differed across provinces. The respondents from Ontario (34/64 courses, 53.1%) and the Northwest Territories (36/58 courses, 62.0%) listed language courses more often than the overall rate of 38.2%. Alberta respondents (15/41 courses, 36.6%) listed culture courses more often than the overall rate of 21.2%. There were no differences in the distribution of types of course across types of school, grades offered or years of involvement with First Nations education. There were, however, differences in courses offered among schools enrolling different percentages of First Nations students.

First, it is interesting to note that First Nations language, culture, art and crafts courses were distributed similarly across the three categories of enrolment. These were the four most frequently listed courses, together accounting for 274/346 of the courses, or 79.1%.

Of the less frequent types of course listed by the respondents, remedial/tutoring courses were almost all offered in schools enrolling fewer than 10% First Nations students (10/12 courses, 83.3%). A majority of ESL (19/26, 73.1%) and outdoor education (7/8, 87.5%) courses were offered in schools enrolling 40%+ First Nations students. "Other" courses (4/7, 57.1%) and Native studies (9/17, 52.9%) were offered more frequently in schools enrolling 10-39% First Nations students.

Not all respondents were able to indicate the time dedicated to the various courses they listed. Where they did, it was converted to an approximate number of hours or minutes of instruction time per week. When the results of this process were examined, it was evident that the length of time varied tremendously, from a few minutes per week to full-time. The teaching time per week also varied across types of course.

Courses in culture (35/69, 50.7%), crafts (10/20, 50.0%) and other areas (4/7, 57.1%) were taught for less than one hour per week more often, as compared to the overall rate of 32.5% of all courses taught for less than one hour a week. Outdoor education (5/9, 55.6%) was taught for one to two hours per week more often than the overall rate of 21.1%. First Nations art (15/44, 34.0%) and Native studies (9/18, 50.0%) were taught for four+ hours per week more often than the overall rate of 25.7%. Length of instructional time for Native language courses and ESL were not markedly different from the average values.

First Nations Content: Local Development of Materials

***ICIE* Policy.** The policy statements given above apply equally to this area, and are therefore not repeated here.

Analysis of the Data. Many more courses for First Nations students were offered than schools had developed themselves. More specifically, only 88/457 responding schools (19.3%) indicated that they had produced some form of curriculum with predominantly First Nations content; 72/457 schools (15.8%) stated that they had produced at least one set of resource materials.

When the responses were examined, it was evident that schools that had developed either curriculum or resource materials had tended to be active in more than one area. More specifically, a total of 233 curricula/resources were listed, broken down as follows:

Social studies curriculum	50/233	21.4%
Language curriculum	47/233	20.2%
Resource handbook	41/233	17.6%
Modification of materials	25/233	10.7%
Other books	20/233	8.6%
Audio-visual resources	18/233	7.7%
Arts/crafts curriculum	16/233	6.8%
Science curriculum	9/233	3.8%
Health curriculum	7/233	3.0%

There were no differences among provinces on the types of curricula or resources produced.

As might be expected, schools with less than 10% First Nations enrolment had rarely developed either curriculum or resource materials with First Nations content. Specifically, 25/185 of such schools (13.5%) stated that they had developed curriculum, and 12/186 schools (6.5%) had developed resource materials. Schools with 10-39% First Nations enrolment were somewhat more active; 26/132 such schools (19.7%) reported that they had developed curriculum with First Nations content, while 23/132 (17.4%) had developed resource materials.

As compared to the numbers of schools that had developed curricula or resource materials, a far greater number wished to develop or establish programs and/or curricula with substantial First Nations content. Responses to the item asking about plans for such development or establishment are discussed below.

How might First Nations goals be achieved in our schools of today?
Uncle Jacob has a solution:

... I never got lost when I was travelling with my Uncle Jacob. Jacob knew every location exactly, the distances and the ecology of those certain places. His catch of game and fish was abundant. ..

I used to ask him how he knew so much about these things since he did not go to a post secondary institution. He would say, "I learned by looking at my father and other people. That is where I got my knowledge from and that is where they got their knowledge from and we all got this knowledge from Kiche-Manito."

He said, "Victor, you have gone to school for a long time. You are 14 years old and now have completed grade 10, I am glad for your father, because he always talked about you and that you would finish your grade 12. He was proud of you. But I feel different about the way you attained your education."

"As I see it, if a child can learn from the land FIRST - learning from the land, the animals, the birds, the fish, the trees, the wind, the stars, the sun, the rocks, the grass, the frogs, the snakes, the berries, the insects and all the plants, and if the child can understand and accept what these creations have to offer, the child will develop the skills that are also required by the white man's education system."

"The land is there and the land can teach the child all these things. It will also teach the child spiritual knowledge. The child will understand and accept "respect". Respect for anything; respect for work, any form of work. If a child can learn that concept, he will try to do any work that his teacher may ask of him because he has already learned to respect the concept of "work". If the child does not understand the work, he will use his research skills because he already has been exposed to problem solving concepts concretely."

My uncle has now been blind for one year. I still go to him for knowledge and advice.

- Victor Harper, "Learning from the Land to School: The Bear Lake-Stevenson River Project," Networks 2:2 (1989), pp. 13-15.

Finally, it is interesting to note that many schools used curriculum materials and resources provided by Ministries or Departments of Education, school districts or adjacent band schools on reserves, e.g., PONA (People of Native Ancestry) and the Circle Reading Program in Ontario. Thus, the amount of locally or regionally developed materials in use in First Nations education may be greater than was indicated in the responses to the survey; that is, if other locally or regionally developed materials are available, schools may have no need to develop their own.

First Nations Content: First Nations Languages

ICIE Policy. With regard to the importance of First Nations languages, the 1972 *ICIE* document emphasizes that:

> *Language is the outward expression of an accumulation of learning and experience shared by a group of people over centuries of development. It is not simply a vocal symbol; it is a dynamic force which shapes the way a man looks at the world, his thinking about the world and his philosophy of life. Knowing his maternal language helps a man to know himself; being proud of our language helps a man to be proud of himself.*
>
> *The Indian people are expressing growing concern that the native languages are being lost; that the younger generations can no longer speak or understand their mother tongue. If the Indian identity is to be preserved, steps must be taken to reverse this trend.*
>
> *While much can be done by parents in the home and by the community on the reserve to foster facility in speaking and understanding, there is a great need for formal instruction in the language. There are two aspects to this language instruction: (1) teaching in the native language, and (2) teaching the native language.*
>
> *It is generally accepted that pre-school and primary school classes should be taught in the language of the community. Transition to English or French as a second language should be introduced only after the child has a strong grasp of his own language. The time schedule for this language program has been determined to be from four to five years duration. Following this time span, adjustment and adaptation to other languages and unfamiliar cultural milieux are greatly enhanced.*

The need for teachers who are fluent in the local language is dramatically underlined by this concern for the preservation of Indian identity through language instruction. Realization of this goal can be achieved in several ways:
... have teacher-aides specialize in Indian languages,
... have local language-resource aides to assist professional teachers,
... waive rigid teaching requirements to enable Indian people who are fluent in Indian languages to become full-fledged teachers. [24]

Analysis of the Data. Of the 458 schools in the sample, 158 (34.5%) reported that they taught a First Nations language. There were no differences across provinces. As might be expected, band and federal schools taught such languages more often (40/46, 86.9%); public schools taught First Nations languages less often (89/333, 26.7%).

As might also be expected, the percentage of schools teaching First Nations languages varied with the percentage of First Nations enrolment, as follows:

0- 9% First Nations students	22/118	18.6%
10-39% First Nations students	39/ 94	41.5%
40% + First Nations students	89/109	81.7%

The secondary schools in the sample taught a First Nations language less often than did the other school types; 18/61 such schools, or 29.5%, reported that they taught such languages. This last finding is reflected in the grade levels at which instruction was offered. Just over two-thirds of the respondents began teaching a Native language before grade 1 (102/149 responding schools, or 68.4%), and an almost equal number did not offer it past grade 8 (91/150, or 60.7%). Only 15/156 schools (9.6%) offered a Native language as high as grade 12.

There were no differences among provinces in grade levels at which instruction in First Nations languages was offered. Band and federal schools offered instruction more often at a lower grade level; 31/34 schools (91.2%) began instruction at or before grade 1, as compared to 58/90 public schools (64.5%) who responded to this item. However, the grades at which instruction in a Native language was discontinued were not different across types of school. Overall, 88/155 reporting schools (56.8%) discontinued instruction at or before the end of grade 8. From these data, it would seem that band and federal schools start teaching First Nations languages earlier in the students' lives, as compared to public schools. Because they stop teaching them at similar grade levels, such schools teach them for longer periods.

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24. *Ibid.*, p. 14-15.

The schools taught 29 of the 54 Canadian First Nations languages. Cree was the most frequent (45/158, 28.5%); Ojibway (or Saulteaux) was the second most frequent (32/158, 20.3%). Inuktitut was taught in 16 schools (10.1%) and Shuswap taught in nine (5.7%). Slavey was taught in six schools and North Slavey in a further two (for a total of 5.1%).

The remaining languages were taught in fewer than 5% of the schools. Blackfoot and Hul'qum'num were each taught in five schools, while four respondents stated that Mohawk was taught. Of the other languages, four (Carrier, Chilcotin, Chipweyan and Micmac) were taught in each of three schools, two (Coast Salish and Maliseet) languages were taught in each of two schools and the balance of 14 languages were each taught in one school. The fourteen languages were: Algonquin, Dakota, Heltsiuk, Kwakwala, Montagnais, Naskapi, Nlh>kapmux, Nuu-Chanult, Oneida, Sencoten, Smalgyx, Squamish, Thompson, and Ucluelet. Four schools did not list a Native language, although they had indicated that they taught one.

Very few schools (17/458 or 3.7%) indicated that a Native language was used as the language of instruction, at any grade level, in any province. Thirteen of these (76.5%) were located in the Northwest Territories and were often bilingual schools; the entire curriculum was typically taught in a Native language for the primary grades; English was progressively used more in the higher ones. Inuktitut was mentioned for 12 of the 13 schools; Slavey was the language of instruction in the other one.

Of the remaining four schools who indicated that a First Nations language was a medium of instruction, two taught culture in Cree, a single pre-school used Naskapi as the language of instruction and one school used Saulteaux as the language of instruction in all areas taught by First Nations staff. Parenthetically, it should be noted that one additional school mentioned in a note that Mohawk was a language of instruction but did not so state in the response to the item asking about it.

Parent-Community Involvement

***ICIE* Policy.** The 1972 *ICIE* policy document emphasizes the role of the parents in setting educational goals:

> *If we are to avoid the conflict of values which in the past has led to withdrawal and failure, Indian parents must have control of education with the responsibility of setting goals. What we want for our children can be summarized very briefly:*
> *... to reinforce their Indian identity,*

... to provide the training necessary for making a good living in modern society.

We are the best judges of the kind of school programs which can contribute to these goals without causing damage to the child.

We must, therefore, reclaim our right to direct the education of our children. Based on two education principles recognized in Canadian society: Parental Responsibility and Local Control of Education, Indian parents seek participation and partnership with the federal government, whose legal responsibility for Indian education is set by the treaties and the Indian Act. While we assert that only Indian people can develop a suitable philosophy of education based on Indian values adapted to modern living, we also strongly maintain that it is the financial responsibility of the federal government to provide education of all types and all levels to all status Indian people, whether living on or off reserves. It will be essential to the realization of this objective that representatives of the Indian people, in close co-operation with officials of the Department of Indian Affairs, establish the needs and priorities of local communities in relation to the funds which may be available through government sources.

The time has come for a radical change in Indian education. Our aim is to make education relevant to the philosophy and needs of the Indian people. We want education to give our children a strong sense of identity, with confidence in their personal worth and ability. We believe in education:

... as a preparation for total living,
... as a means of free choice of where to live and work,
... as a means of enabling us to participate fully in our own social, economic, political and educational advancement.

We do not regard the educational process as an "either/or" operation. We must have the freedom to choose among many options and alternatives. Decisions on specific issues can be made only in the context of local control of education. We uphold the right of the Indian bands to make these specific decisions and to exercise their full responsibility in providing the best possible education for our children. [25]

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25. *Ibid.*, pp. 3-4.

Analysis of the Data. Almost exactly two-thirds of the sample failed to respond to the item inquiring about parental or community involvement in First Nations education (290/458 schools, or 63.3%). It is impossible to know why such a large proportion did not answer. It might, for instance, be that in many of these schools, parents are simply not involved. One of many alternative possibilities is that the item was badly phrased. There are many other possible explanations, but the fact remains that the discussion which follows is based on only one-third of the responding schools.

The remaining 168 schools gave a total of 483 responses, broken down as follows:

tribal/community-school liaison	143	29.6%
parental advisory committees	142	29.4%
volunteer programs	82	17.0%
local school board representation	49	10.1%
regular parent-teacher meetings	43	8.9%
resident counsellors	24	4.9%

There were some differences among the provinces, as may be seen in the following:

Local Board Representation:		
Overall Rate: 10.8%		
Manitoba:	10/27 schools	37.0%
Northwest T.:	5/21 schools	23.8%
Parent Advisory Committees:		
Overall Rate: 31.7%		
Alberta:	37/70 schools	52.9%
Saskatchewan:	26/55 schools	47.3%
New Brunswick:	1/18 schools	5.6%
Tribal/Community School Liaison:		
Overall rate: 32.1%		
Northwest T.:	16/21 schools	76.2%
Saskatchewan:	29/55 schools	52.7%
Quebec:	1/20 schools	5.0%

Only extreme deviations from the overall rates were reported above. The differences may be due to the nature of the specific schools responding to the item, or to such factors as local or regional differences in policy.

The school types differed to some extent, as may be seen below. The

scattered differences which were found for band schools as compared to public schools, and for schools enrolling different percentages of First Nations students may be reflections of specific policies and local developments.

Band schools reported more frequent local school board representation (10/36, 27.8%) more often than did public schools (33/333, 9.9%). Schools enrolling 40%+ First Nations students reported local board representation (23/111 schools, 20.7%) and parent volunteers (38/111, 34.2%) more frequently than the overall rates of 10.3% and 18.6% respectively. Finally, tribal/community school liaison groups were reported more frequently in schools enrolling 10-39% First Nations students. That is, 55/132 schools (41.7%) mentioned such a liaison, compared to the overall rate of 31.7%.

It is interesting to note that, in addition to their response about parent/community involvement in the school, over 30 respondents referred in passing to their feeling that the First Nations people hired by the school or the band as home-school advisors, counsellors, teacher aides, support workers or liaison officers do much to enhance the home-school relationship.

A number of ways in which parents were involved with the school were listed by respondents, and it is useful to give some examples of these. They included being guest speakers, working as volunteers in the classroom, assisting in cultural activities, elders' visits, assisting on field trips, tutoring, noon hour supervision, project planning, participating in social events, coaching sports. As well, school personnel visited the reserve on occasion, meetings were held with reserve education boards on reserves; in one case, it was reported that the principal visits the band once every two or three weeks for half a day; another school reported that their superintendent meets monthly with the band Education Committee.

It was also reported that parents are involved in a number of specific committees and programs. These include such committees as a District Multicultural Committee, Strategic and School Growth Planning Committee, Health Committee, Concerned Parents Committee, Community-School Council, Integrated Occupation Program, "Our Baby Book" Program, Native Literature program, Native Student Needs Committee, Homework Assistance Program, Curriculum Steering Committee.

Finally, workshops conducted by schools for parents and students were mentioned as one means of integrating community and school, as were the in-service training for teachers conducted by First Nations

Plans for Development of Programs and Materials

***ICIE* Policy.** The policy statements given above in the section on First Nations content, once again, apply equally to this area, and are therefore not repeated here.

Analysis of the Data. As was mentioned above, many schools wished to develop or establish programs or curricula with substantial First Nations content. Much of the sample (276/458 schools, 40.6%) stated that they either were planning to develop and establish programs or courses, or that they wished to do so. A number of schools (47/458, 10.3%) wished to develop remedial programs of some sort, while 72/458 schools (15.7%) were planning other changes. The last-mentioned were often administrative in nature.

A total of 407 initiatives were reported, broken down as follows:

F.N. Curriculum (265 projects, 65.1%)		
Culture	90/265	33.9%
Language	80/265	30.2%
Social studies	68/265	25.7%
"Provincial"	27/265	10.2%
Remediation (52 projects, 12.8%)		
Tutorial service	37/52	71.1%
Compensatory education	15/52	28.9%
"Other" (90 projects, 22.1%)		
In-service	33/90	36.7%
Parental involvement	32/90	35.6%
Administrative change	25/90	27.7%

There were no differences among the provinces in programs or areas listed, nor were there differences among types of school. However, schools enrolling 40%+ First Nations students did plan on making curricular and "other" changes more often. More specifically, such schools would like to develop language curricula more often (25/111, 22.5% as compared to 10.5% overall). In addition, high-enrolment schools would like to make administrative changes more often (11/111 schools, 9.9%, as compared to 2.2% of low-enrolment schools). They would like greater parental involvement (15/111 schools, 13.5%, as compared to 2.7% of low-enrolment schools).

From a qualitative scanning of the responses, it is apparent that the areas receiving greatest attention in the development of curriculum and resource materials are social studies and language. In social studies, work seems to be concentrated at the grade 4 level and the high school. In high school, this typically takes the form of Native Studies courses which include Native history and culture, Indian sovereignty, land claims and contemporary issues, e.g., Oka, Lubicon. (See Appendix IV for an example of such a course.)

In language, much development is in First Nations languages. Complete curricula or courses have been produced in Chipeweyan, Squamish, Maliseet, Siksika, Inuktitut to name a few. A Dakota Dictionary has been completed. In terms of the English language, primary storybooks have been written, local stories and legends have been reproduced and books such as *Cheryl's Potlatch* have been published.

As was mentioned above, some schools indicated that each grade level has elements of Native education built into the regular curriculum or in all subject areas, and/or that resource material in Native studies is integrated into the curriculum. Other schools have used curriculum materials and resources provided by Ministries or Departments of Education, school districts or adjacent band schools on reserves, e.g., PONA (People of Native Ancestry) and the Circle Reading Program (in Ontario).

For the reader's convenience, a number of examples of the many initiatives which were proposed are given. They are divided into four categories: programs, projects, policies, and courses. They give an idea of the range of school initiatives that are either in the planning or pilot stage of development.

A. **Program initiatives**
- nutrition
- life skills
- orienting students to the city
- outdoor education
- early intervention (alcohol and drug abuse)
- counselling
- mentoring
- instructional support
- language and culture
- full time immersion in pre-school
- devising computer games in First Nations language

Adopt Circle Reading Program (Ontario Ministry)
Piloting Department of Education sponsored Indian and Metis Staff Development Program

B. **Project initiatives**
- cultural evening at school
- Native Awareness Week
- establish a Native celebration (pow-wow) for each year
- First Nations cultural awareness for staff
- Quarterly Indian ceremony
- develop more participation in culturama
- Native storytelling tapes
- involve Native artists in soapstone carving and painting
- parent workshops on programs
- teacher workshops on culture
- professional development days on reserves
- building up collection of books on First Nations culture and values
- increase teaching competency of cultural education teachers
- involve Native people in forestry/environment project
- provincial Native Youth Conference (secondary)
- parent Drop In and Project Room READ Canada - Parent shared reading
- Native Students' Association
- Native Education Association

C. **Policy initiatives**
- study a Native language rather than French
- recognition of First Nations language as meeting second language requirement at university
- all subjects taught in First Nations languages in grade 3
- bilingual/bicultural education to grade 3
- more First Nations teachers
- involve more First Nations guest speakers
- have "Elder" in school
- add spirituality component
- academic credit for Native Studies course
- supervision and evaluation of teachers
- opening school library in evenings for Native community use
- use reserve provincial police constables in school safety program

D. **Courses Proposed**
- self-esteem
- team planning for integrating First Nations heritage and culture into regular curriculum
- cultural history
- Natives and the law

- integrate First Nations studies themes into social studies
- use drama to learn about First Nations
- culture-based health units for grades 4-6
- Native language in higher grades
- work on developing computer programming that would lend itself to Indian culture, art and history
- develop unit on "Native games"
- develop unit in home economics on Native food and preparation
- high school preparation
- Native awareness, parenting course
- generic Native studies course

Progress and Problems

ICIE **Policy.** The 1972 *ICIE* document speaks eloquently of one aspect of First Nations education which is still a challenge to today's educational professionals - the issue of integration:

> *Integration in the past twenty years has simply meant the closing down of Indian schools and transferring Indian students to schools away from their Reserves, often against the wishes of the Indian parents. The acceleration with which this program has developed has not taken into account the fact that neither Indian parents and children, nor the white community: parents, children and schools, were prepared for integration, or able to cope with the many problems which were created.*
>
> *Integration is a broad concept of human development which provides for growth through mingling the best elements of a wide range of human differences. Integrated educational programs must respect the reality of racial and cultural differences by providing a curriculum which blends the best from the Indian and the non-Indian traditions.*
>
> *Integration viewed as a one-way process is not integration, and will fail. In the past, it has been the Indian student who was asked to integrate: to give up his identity, to adopt new values and a new way of life. This restricted interpretation of integration must be radically altered if future education programs are to benefit Indian children. The success of integration hinges on these factors: parents, teachers, pupils (both Indian and white) and curriculum.*
>
> *On the side of the Indian people, much more preparation and orientation is needed to enable parents to make informed decisions*

and to assist their children to adjust and to succeed. Indian parents must have the opportunity through full representation to participate responsibly in the education of their children.

The Indian child also needs a preparation and orientation before being thrust into a new and strange environment. In handling the conflict of values, he will need the continuing support of his parents and Indian counsellors. Inferiority, alienation, rejection, hostility, depression, frustration, are some of the personal adjustment problems which characterize the Indian child's experience with integration. These are also factors in the academic failure of Indian children in integrated schools.

Indian children will continue to be strangers in Canadian classrooms until the curriculum recognizes Indian customs and values, Indian languages, and the contributions which the Indian people have made to Canadian history. Steps can be taken to remedy this situation by providing in provincial/territorial schools special auxiliary services in cultural development, curriculum development, vocational guidance, counselling, in-service training of teachers, tutoring and recreation. Evidently many of these services can be provided under the regular school program. However, if services are introduced especially for the Indian children, the school board should have financial support from the federal government.

The success of integration is not the responsibility of Indians alone. Non-Indians must be ready to recognize the value of another way of life; to learn about Indian history, customs and language; and to modify, if necessary, some of their own ideas and practices.[26]

Analysis of the Data. Respondents made comments on a wide variety of progress and problems, many of which may be seen as direct or indirect effects of integration. In the discussion below, all the comments on progress and problems are presented, not merely those which openly mentioned the problems and challenges of integration.

Of the 458 schools in the sample, 110 (24.0%) listed at least one sign of progress and 194 (42.4%) listed at least one problem. These schools listed a total of 591 responses, which were grouped into one of three categories. The most frequent was school-related problems (255/591, 43.1%), with nine sub-categories. Next most frequent was the category of social problems (171/591, 28.9%) with six sub-categories. Finally, the category, "school-related and social progress" attracted 165/591 responses (27.9%) and had nine sub-categories. The number of responses per category are summarized in the table on page 53.

26. *Ibid.*, p. 26.

Table 2
Progress and Problems of First Nations Students

Category and Sub-Category	Frequency	and %
1. School-related and Social Progress	165	100.0
- higher academic achievement	49	29.7
- students well motivated	25	15.2
- positive role models	24	14.5
- increased staff awareness	17	10.3
- staying in school	16	9.7
- use of Native Languages	12	7.3
- better work habits	10	6.1
- more academic choices	5	3.0
- less poverty/racism	7	4.2
2. School-related and Social Problems	426	
School-related Problems	255	100.0
- poor attendance	75	29.4
- poor motivation	36	14.1
- problems with integrating school and culture	33	12.9
- dropping out	29	11.4
- poor attitude	29	11.4
- difficulties with language	24	9.
- lack of role models	11	4.3
- low enrolment	9	3.5
- poor work habits	9	3.5
Social Problems	171	100.0
- poverty/racism	49	28.7
- problems with parents	40	23.4
- family problems	37	21.6
- high mobility	25	14.6
- socially awkward, shy	12	7.0
- time commitments	8	4.7

The only difference found among the provinces was a higher overall frequency of response by Saskatchewan schools; 30/55 (54.5%) made at least one positive comment, as compared to the overall rate of 24.0% given above, and 37/55 (67.3%) made at least one negative comment, as compared to the overall rate of 43.1%. The only difference among types of school was found among band and federal schools who,

as a group, made comments about "Social Problems" more frequently; 25/47 (53.2%) made at least one comment in this area, as compared to an overall rate of 24.7%.

The percentage of schools giving at least one response in three of the four groupings varied with the proportion of First Nations in the school, as follows:

School-related and Social Progress:		
0-9% First Nations students	25/186	13.4%
10-39% First Nations students	41/132	31.1%
40% + First Nations students	40/111	36.0%
Social Problems:		
0-9% First Nations students	26/186	14.0%
10-39% First Nations students	40/132	30.3%
40% + First Nations students	40/111	36.0%

There were no differences on "School-related Problems." When specific items in the three groupings were examined, differences were found, as follows:

Higher Academic Achievement:		
0-9% First Nations students	9/186	4.8%
10-39% First Nations students	20/132	15.2%
40% + First Nations students	18/111	16.2%
Positive Role Models:		
0-9% First Nations students	7/186	3.8%
10-39% First Nations students	5/132	3.8%
40% + First Nations students	12/111	10.8%
Family Problems:		
0-9% First Nations students	8/186	4.3%
10-39% First Nations students	9/132	6.8%
40% + First Nations students	17/111	15.3%
Problems with Poverty and/or Racism:		
0-9% First Nations students	10/186	5.4%
10-39% First Nations students	19/132	14.4%
40% + First Nations students	19/111	17.4%
Poor Attendance:		
0-9% First Nations students	26/186	14.0%
10-39% First Nations students	35/132	26.5%
40% + First Nations students	13/111	11.7%

It is interesting to note that the schools with the largest proportion of First Nations students reported the highest percentage of both progress and problems with one exception: "poor attendance," which was reported most frequently by schools with 10-39% First Nations students.

It is evident from the above findings that, although respondents do report some progress, that many problems still remain. Most of the problems have been observed over a long period of time.

Discussion of the Survey Findings

In the historical overview, it was stated that the *ICIE* policy rests on principles of parental responsibility; culture and community-based curriculum; special preparation for teachers, who are preferably members of a First Nations group; and educational facilities that meet the needs of the local population. In this section of the report, relevant sections of the *ICIE* policy were quoted at some length, so that the reader could contemplate the findings of the survey and make his or her own comparisons.

From the results of the survey, it is clear that a number of advances have been seen; it is, however, equally clear that progress has yet to be made in every area if First Nations children are to be equitably served by the educational system. For example, there appears to a growing recognition that First Nations students are entitled to special treatment and programs of some sort, as expressed in the mission statements supplied by responding schools. A number of respondents also felt that students should be equipped to take their places in both the local community and the larger society.

The need for increased community and parental involvement was often expressed in mission statements, as were statements about the need for culturally relevant programs and curriculum, and for fostering growth of pride and self-esteem. However, the recognition that First Nations educational systems and processes must spring from First Nations culture was rarely mentioned; rather, there typically appeared to be a perception of a need to introduce culturally relevant material into the existing curriculum.

With regard to courses and programs offered, the findings were generally similar to those discussed above. That is, there appears to be a growing number of courses that focus on First Nations peoples' languages, culture and art (often through social studies courses). In addition, many schools offer units on First Nations peoples and issues which are integrated into regular courses; many more schools would like to

offer programs or courses in order to enhance First Nations education. There was a great variety of programs and courses given; role models and elders were sometimes involved in such offerings.

However, at the same time, there seems to be a dearth of courses that use First Nations languages as the language of instruction, or which form part of an integrated system, fully responsive to the community's needs. An interesting exception to this statement was found in the schools of the Northwest Territories, in which a number of the respondents used Inuktitut as the language of instruction during the primary years. In these schools, English is gradually introduced as the instructional language as the students progress through the system. Generally speaking, schools enrolling higher percentages of First Nations students offered more programs, more courses and planned to develop these further.

With regard to parental and community involvement, it is interesting to note that only one-third of the sample commented on this area. This finding might indicate a lack of interest by the school, a lack of involvement by parents and communities, simply a lack of progress in this area, or some combination of the three. Of the schools that did provide some information, it was once again the band schools and the schools enrolling a higher percentage of First Nations students who reported the most parental and community involvement. Parents and other community members were involved in the school in a number of different ways; this no doubt reflects the particular local conditions and needs. However, once again, progress in this area seems to be urgently required.

With regard to progress and the problems in First Nations education, the findings of the survey indicated some degree of success (in, for example, the areas of academic achievement, student motivation and use of role models). However, it was obvious that many school-related problems still remain, including poor attendance and dropping out, poor motivation and attitude, and problems with integrating school and First Nations culture. Generally, schools enrolling more First Nations students reported both progress and problems more frequently.

To reiterate the overall sense of the findings: it is clear that a number of advances have been seen; it is, however, equally clear that progress has yet to be made in every area if First Nations children are to be equitably served by the educational system. What form might advances take? In the next section of the report, the Departments (Ministries) of Education provide information on their general directions in First Nations education.

Chapter 5

Developments in Education: Reports from Departments or Ministries of Education

THIS SECTION of the report contains the submissions by the various territorial and provincial Ministries or Departments of Education, presented in the following order: Yukon, Northwest Territories, followed by the submission from each province in order from west to east, which is followed in turn by a submission from the Department of Indian and Northern Affairs Canada (INAC).

Each document is presented virtually as it was submitted, in response to a letter from the Canadian Education Association asking for information about current initiatives in Native education, and particularly those dating from 1984 to the present. Only minor editorial changes were made.

For each document, where it is known, the name of the person or department submitting the text is listed at the end of the statement. It is important to realize that the submissions may not indicate all the activities in any given province: the scope and contents of each report were left up to the individual department or ministry compiling the document.

The Yukon

Partnerships In Education: Yukon First Nations

Introduction

The results of consultation on new directions in Yukon education are having the desired effect - major changes to the Yukon's educational system are underway.

A Joint Indian Education Committee consisting of representatives from the Council of Yukon Indians and the Yukon Government made a number of recommendations in its 1987 Kwiya Report. A four-year in-depth consultation process with all Yukon residents incorporated many of these recommendations, and led to the adoption of a new *Education Act* for the Yukon in 1990.

The Yukon is now moving from a system where education was the sole province of the Yukon Department of Education to one analogous to that of other Canadian jurisdictions, with control by locally elected school boards. An interim step along the way is the establishment of school councils, which have some but not all of the powers of school boards.

Many of the changes embodied in the new *Education Act* are a direct result of representation by Yukon First Nations Education, leading to a focus on partnerships in education.

Recognition of Language and Culture

The new *Education Act* places a number of serious obligations upon the Minister of Education to provide appropriate programming dealing with Yukon First Nations language and culture. For example, the Minister must include, in prescribed courses, studies respecting the cultural, linguistic, and historical heritage of the Yukon and its aboriginal people.

The Minister must also provide for the development of instructional materials for the teaching of aboriginal languages and the training of aboriginal language teachers, and must employ aboriginal language teachers.

Every school administration shall include in the school program

activities relevant to the culture, heritage, traditions, and practices of the Yukon First Nation served by that school.

The Yukon government currently funds the Yukon Native Language Centre, administered by the Council for Yukon Indians. The Centre provides a number of services, including the training of aboriginal language teachers.

A number of units of study have been developed by the Council for Yukon Indians and by the Curriculum Branch of the Department of Education, and are in use in Yukon schools. More units of study are planned.

The use of Indian resource persons will form an important component of this developmental process.

Participation in School and Education Governance

Under the *Education Act*, each Yukon First Nation will have guaranteed representation on school councils or school boards, if they so desire. The number of representatives, the process for appointment, and the term of appointment must be negotiated by the Minister and the First Nation, in consultation with the affected board or council.

Each Yukon First Nation has the right to set up a Local Indian Education Authority to speak and act on education matters. At a minimum, the *Act* gives an Authority, or the First Nation where no Authority exists, the right to:

- request that aboriginal language instruction be provided;
- be consulted on the amount and the timing of aboriginal language instruction;
- enter into agreements with school councils or boards for the provision of educational services or school-related services such as transportation;
- be consulted by school administrations on cultural activities required under the *Act*;
- develop courses of study for possible inclusion in a school's curriculum.

Finally, the Council for Yukon Indians may establish a Central Indian Education Authority. When and if such a body is established, a number of obligations are placed upon the Minister to consult with, and

to consider recommendations from, the Authority on any matter affecting the education and language of instruction of aboriginal people.

Land Claims Negotiations and Self-government

The Umbrella Final Agreement for the settlement of outstanding land claims within the Yukon contains provision for self-government negotiations to be conducted on a band-by-band basis. According to the terms of that Agreement, one of the matters that may be negotiated as part of self-government is education.

Negotiations on First Nations Final Agreements have been underway for some time between each First Nation, the Yukon government, and the government of Canada.

The provisions of the *Education Act* regarding First Nations are entirely subject to a Land Claim Agreement or a Self-government Agreement, according to the *Act* itself. At the time of writing, it is not known what the negotiations will lead to by way of changes to the provisions for First Nation involvement and participation in the education system.

Other Programs or Initiatives

The Yukon government is currently sponsoring a Native Teacher Education Program in conjunction with the University of Regina. The purpose of this program is to encourage Yukon aboriginal people to become teachers, and to increase the number of First Nations teachers in the Yukon education system. The program is currently in its fourth year of operation, and the first graduates were teaching in the 1991-92 school year.

New teachers to the Yukon participate in a two-day orientation session. The First Nations People kindly provides a one-day workshop on Yukon First Nations and cultural awareness as part of this two-day session. There are also orientation sessions sponsored by First Nations at the local school level.

A Community Education Liaison Program is administered by individual First Nations, and is funded by the federal government. The program provides aboriginal students with a special counselling services to help bridge cultural differences between aboriginal families and the school system.

Programs and financial assistance are available to First Nations students in post-secondary education from Indian and Northern Affairs Canada.

The Yukon public schools system has entered a period of rapid and exciting change. As one of the major partners in education, Yukon First Nations have an integral role to play in working towards the implementation of change. The Yukon Department of Education also has a major responsibility and is willing to ensure that public schools and the system of governance are responsive to the needs of the aboriginal people.

Prepared by Deborah McNevin, Director, Policy and Planning Branch, Public Schools Division, Yukon Department of Education, P.O. Box 2703, Whitehorse, Yukon Y1A 2C6

Northwest Territories

Over the past few years the NWT Department of Education has taken a number of steps towards its goal to create an educational system that recognizes and respects the cultural background of the people it serves.

One of the most important steps was to put the control of education in the hands of local people through the establishment of divisional boards of education. The Baffin region was the first to form a divisional board in 1985. By 1991, divisional boards of education were established in all regions of the Northwest Territories, except Yellowknife, which is represented by two boards of education. The boards and divisional boards have authority for the delivery of education from kindergarten to grade 12.

The department has also worked to make education an interactive process involving students, families and communities in the school system. The department has developed a number of methods to draw on the knowledge of community people and encourage their participation in school programs.

Curriculum

A Curriculum Advisory Council has been established to ensure that traditional knowledge and values are taken into consideration when curriculum is developed. Aboriginal Language Subject Advisory Com-

mittees develop curricula in close consultation with elders and Native organizations.

Once curricula are designed, it is the responsibility of boards of education to implement them in a way that is meaningful for their students. Nine Centres for Teaching and Learning have been established across the NWT, to draw on the traditional knowledge of local people and promote its use in schools. The *Education Act* provides for the teaching of aboriginal languages and these centres do a great deal of work in developing relevant teaching materials. In the Eastern Arctic, Inuktitut is used as the language of instruction in kindergarten to grade 3, and up to grade 6 in some schools, but in the west, although Native first language programs are offered, Native second language programs are more common. Northern Studies 15 is being implemented in all grade 10 classes to give secondary school students the opportunity to understand and appreciate the historical, cultural and social foundations of northern society.

Graduates of the School-Community Counsellor Training Program are now working in NWT schools. The counsellors act as a liaison between the home and the school, provide support to students with personal problems and encourage parents to become more involved in their children's education.

Alternative Programs for Training Teachers

To ensure that schools reflect the culture of the communities, and to counter a high turnover in teaching staff, the NWT Department of Education is co-operating in the development of alternative programs to train northerners as teachers. In addition to the teacher education programs at Arctic College's campuses in Fort Smith and Iqaluit, three field-based programs are being established. In 1990/91, the department co-operated with Arctic College, the Dogrib Divisional Board of Education and the people of Rae/Edzo to pilot a community teacher education program there. This new program, designed in response to the needs of various aboriginal language groups in the western Arctic, allows student teachers to receive their on-the-job training at Chief Jimmy Bruneau School in Rae. The Dogrib teachers will also provide students with strong role models in their own culture. The project has been recognized by UNESCO as an official project in the World Decade for Cultural Development. Starting in September 1991, similar programs are being established on the Hay River Dene Reserve and in three communities in the Keewatin region.

Legislative Changes

Education in the NWT has undergone great change in the past few years, and the department is revising the *Education Act* to reflect these changes. A discussion paper called *Help Improve the Education Act* was sent to all education authorities and agencies interested in education in September 1990. The new legislation will be introduced in the Legislative Assembly in 1993.

Three new sets of regulations to the *Education Act* have recently been developed: regulations providing the criteria for issuing certificates of eligibility to principals, regulations detailing the provisions to be followed in the suspension and cancellation of teaching certificates, and the aboriginal language specialist teacher regulations. The specialist teacher regulations were developed to recognize the importance of aboriginal language teachers and aboriginal languages in the school system. Teachers of aboriginal languages will receive interim certification if they are fluent in an aboriginal language and have the required experience or pre-service training. Permanent certification will follow the completion of a one-year training program emphasizing language development and teaching methodology.

Continuing Education Programs

The Department of Education is responsible for continuing education programs for residents of the NWT. Student financial assistance is provided to help northerners pursue post-secondary education. Almost 1,000 students received student financial assistance during 1990-91, almost half of whom were native. A number of counselling projects have been established to help students adjust to university or college. The department has a contract with the University of Saskatchewan to provide special counselling, tutorial and other support to NWT Native students enrolled in the Indian Teacher Education Program.

Pilot projects in Saskatoon and Calgary provide funds to an association of NWT students in each city to offer peer counselling. Another pilot project provides funding to the University of Alberta to pay the salary of a northern student services officer.

Employment Development is a continuing priority for the NWT and the Department of Education. A recent report called *Preparing People for Employment in the 1990s - An Employment Development Strategy for the Northwest Territories* outlines three main thrusts for training northerners

for present and future jobs: labour market planning, employment support programs and employment preparation programs.

One important and on-going commitment of the Department of Education is to improve literacy rates in the Northwest Territories. The Community Literacy Projects Fund provides contributions to community-based literacy projects, designed and run by non-government organizations. Further, Arctic College provides adult education programs through community learning centres and the college campuses.

The NWT Apprenticeship Program, administered by the Department of Education, has been training workers since 1964. Apprenticeships are available in 38 trades.

Arctic College delivers academic preparation, trades training and post-secondary education throughout the Northwest Territories. Under the direction of a board of governors, the college operates six campuses and more than 40 community learning centres. The college delivers a wide variety of programs and courses throughout the year, including life skills, career development, adult basic education, vocational programs, trades, one-and two-year programs and university transfer courses. Over the next few years the college will be developing an entrepreneurial approach to marketing and emphasizing adult education. It plans to place greater emphasis on career and university level programs after 1995. The institution also plans to develop a northern focus, offering programs in aboriginal languages, and possibly facilitating research in areas that have direct relevance to the North and to northerners.

For more information, contact Cathy Jewison, Information Officer, Department of Education, P. O. Box 1320, Yellowknife, Northwest Territories X1A 2L9

British Columbia

The government of British Columbia agrees with the Royal Commission that there is a need to work with Indian bands and councils in order to ensure that First Nations children retain and preserve their linguistic and cultural heritage. Other children must also become aware of First Nations' history and cultural heritage.

- Policies will be developed to increase the participation of Indian communities in decision-making about education for Indian learners,

and to assist in the preservation of Indian language and culture through school programs.

- The Ministry's Indian Education Advisory Committee, in consultation with the First Nations Education Secretariat and the Provincial Education Advisory Council, will develop a long-term action plan for Indian education. Special attention will be paid to developing programs to improve the graduation rate and post-secondary participation of Indian learners.

- Indian bands may enter into agreements with school districts regarding the programs for Indian learners which are funded through the Ministry's regular funding system.

- The Ministry will provide increased funding to districts through the funding system for the provision of special education services to Indian students.

- The Ministry will develop new programs to increase the awareness of *all* students about First Nations history and culture.

First Nations Learners

The Primary Program. All children enrich the culture of the classroom through the diversity of their origins, beliefs, values and languages. The Primary Program specifically honours the unique contribution of Native peoples to our thought, culture and way of life, and respects their wisdom in living in harmony with nature.

The Primary Program honours what Native children bring to school and builds upon their knowledge, weaving this into the fabric of the school culture.

The cultures which comprise the First Nations, however, need to be acknowledged as distinct, each with its own language, traditions and beliefs. Recognition and knowledge of their historical backgrounds, spiritual values and lifestyles is also needed. When Native peoples play an active role in developing curriculum and selecting resources, they are able to accurately reflect their society and history.

Like all children, Native children come to school with a vast storehouse of knowledge, skills and attitudes learned in their homes and communities. The Primary Program honours what Native children bring to school and builds upon their knowledge, weaving this into the fabric of the school culture. The Program encourages and provides opportunity

Cultural Integration: A Rose without Thorns

By Lorna Azak and Teresa McMillan

It is 8:00 p.m., the night before our second annual student-led parent-teacher interviews. We, the teachers, are sitting at our desks with a stack of "Pride Portfolios" containing carefully arranged students' work. Inside each folder lies the "magnum opus" at its beginning - a rosebud just beginning to blossom.

"I need to work harder on writing stories...The most exciting and funny story I like to write is 'The Flipper'...It even has adventure, two stories in one and 20 pages in each story. I'd like to publish it to make a book." - Peter Azak: Grade 4 Learning Log.

Opening the first folder, we reflect on the work and organization necessary to get to this point. The students' pride and excitement as they look at their work, and the growth they have experienced since September, is evident in their self-evaluations. What becomes clear to us is that by using a whole language philosophy we have been able to create and draw upon opportunities for students to develop language skills from within their living contexts. In a small semi-isolated district, such as the Nisga'a School District, we find that while some of the challenges of motivating students are similar to larger communities, differences do exist. What makes the task easier is that students in the Nisga'a School District live in such a culturally rich environment, with many community events and experiences to draw upon. As a result, the concept of integration works well in our district, especially with the assistance of our Bicultural-Bilingual Department (Bi & Bi).

Elijah Harper, at the First Nations Education Secretariat Conference, said, "We need to rewrite and retell our history, because what has been written is somewhat inaccurate or, much less, it has not been written at all." Personally we find resources lacking that would help us reflect varied First Nations cultures in our classrooms. Fortunately, we are able to access and develop much needed curriculum with the Bi & Bi

department, which enables us to learn and teach our own history more accurately.

With Bi & Bi's assistance, we have been able to integrate Nisga'a culture and history into the Humanities strand of our curriculum. For example, in the grade 4 social studies program, we are able to learn about other First Nations groups and compare and contrast them with the Nisga'a. In addition, in a grade 5 unit on government, we were able to elaborate on the importance of feasts in self-government and the Nisga'a position on local resource management. We also wrote and illustrated stories about the importance of feasts. With the help of Bi & Bi we were able to invite guest speakers from local band councils and the Nisga'a Tribal Council.

We have adopted the newest Nelson Networks basal reading program which has a format that allows us to use school-wide themes. The activities suggested in each unit provide students with many opportunities to reflect on their own learning strategies. It has been a rewarding experience to observe students working with these activities. The teacher is able to be more flexible and capitalize on student interests. For example, during a visiting tour on the Woolly Mammoth, we were able to implement a short unit on fossils and dinosaurs from Networks. The point is that we were able to make connections between community presentations and student interests.

A fantastic idea that we are having a great deal of fun with is the use of Learning Logs. We initially developed an interest in Learning Logs when the Intermediate document was first published. We implemented this approach to an extent last year in grade 5. Following a presentation by Dr. Alison Preece (University of Victoria), we were able to expand on our knowledge of Learning Logs and now use them effectively in grades 4 and 5. Students complete open-ended sentences from classroom charts in their Learning Logs or journals, after classroom discussion. We find students are able to express ideas and thoughts about

their own learning in a personal and reflective manner. Some of their reflections are used in report cards.

Another idea we picked up at summer school, and which is advocated in the Intermediate Program, is Student-Led Parent Teacher Conferences. We really enjoy watching students explain their best work to their parents, and know that the process provides students with an extra boost of positive self-esteem. We asked parents to help us evaluate the use of student-led conferences. Their responses were overwhelmingly positive.

Student-led conferences and anecdotal reports have given the parents a more complete picture of the growth and accomplishments their children have experienced. We are still in the process of evaluating the use of anecdotal reports, and have received some feedback from parents.

Sometimes we are so busy trying to keep to keep up with all the changes, we forget to take time to "stop and smell the roses." Writing this article has helped us to do that. As we close the portfolios on our desks and conclude our reflections, the image of the rosebud remains - we can see learning blossoming all around us.

- ***SnapShots: A FaxNet Network***, *Vol. 1, No. 3, pp. 8-9. (Produced by School District #65, Duncan, B. C.)*

- Photo courtesy of Kari Garnier

for the development of the attitudes, knowledge, and skills Native children need to benefit from and contribute to society as a whole, while still valuing and sustaining their own languages and heritage.

Education for Native children seeks to provide for transitions between home and school. By affirming the cultures of their students, by honouring the wisdom of the elders, and by providing a variety of adult role models, teachers recognize, acknowledge and value the contributions of Native peoples to our society, and reinforce the children's culture by sharing and celebrating it with other children.

Establishing communication between the home and school is a necessary first step in providing the collaborative approach necessary for mutual understanding and respect, as parents and teachers work together to benefit Native children. Involving the local Native community in curricular and extra curricular activities is important.

The Intermediate Program. All young people come to school with knowledge and points of view that reflect their personal, social, and cultural backgrounds. The relationship between their experiences in school and the opportunities that they have had within their families and cultures affects how and what they learn. In the Intermediate Program, learning experiences are intended to present young people from First Nations cultures with appropriate and relevant means of developing their individual potential. By respecting the values and beliefs inherent in First Nations cultures and by reflecting these cultural traditions within learning experiences, the Intermediate Program helps First Nations learners to build upon their prior understandings and develop and support their sense of cultural identity. Introducing and maintaining the rich cultural and linguistic traditions of First Nations learners within the school and classroom environments contributes to the development of the cultural identity of First Nations peoples as well as to the education and understanding of all.

First Nations learners face challenges that are unique to their situation as indigenous peoples whose traditions have not always been respected by the dominant society. Many First Nations languages are endangered, and many First Nations learners have been disconnected from their heritage. There is nowhere else in the world First Nations learners can go to learn their languages; there are no other peoples from whom to learn their languages; there are no other peoples from whom to learn their heritage. Within the homeland of First Nations peoples, the survival of their distinctive cultures and languages must be ensured.

The Intermediate Program is intended to assist First Nations learners to retain and strengthen their linguistic and cultural heritage by

- promoting active involvement of First Nations peoples in developing appropriate local programs
- acknowledging accredited First Nations language programs as an alternative to French as a language requirement
- representing First Nations cultures in resources and learning experience for all students in the Intermediate Program.

First Nations learners, like other learners, must be enabled to contribute to and participate in a healthy society and prosperous economy. Developing a positive and realistic sense of self is important to this purpose. The school environments that reflect First Nations role models encourage all young people to appreciate aboriginal peoples' contributions to education and society. As well, First Nations learners are encouraged by such practices to identify themselves as potential leaders and to set personal, educational, and career goals. Adults can play significant roles in the development of self-esteem of First Nations learners. School staff, which may include First Nations educators, can work with elders, First Nations language instructors, home-school co-ordinators, and members of First Nations organizations and businesses to support students' learning. This provides a supportive network for the education of First Nations learners and opportunities for all students to experience First Nations people as members of the educational community.

The experiences of First Nations learners throughout their Intermediate years should help them gain the confidence and competence that is the foundation for lifelong leaning. Students will have opportunities to learn in a variety of ways and to represent their learning through a variety of forms. As well, assessment practices that are free of cultural and

Children at Fort Babine, B.C. (1989)

- Photo courtesy of Albert Johnston

linguistic bias, that recognize individual diversity, and that provide opportunities for students to engage in self-evaluation should enable First Nations learners to make informed decisions about their educational futures. In these ways, the Intermediate Program is expected to enhance the educational opportunities of First Nations learners.

Graduation Program. First Nations learners contribute a rich history, tradition, and language to educational experiences of all learners in the Graduation Program. This cultural contribution creates unique historical, contemporary, and future contexts for all learning. One result of these contexts is that First Nations learners wish to be successful in their own community as well as within the broader society. In some cases, this success in two worlds requires revitalization or reinforcement of cultural and linguistic heritages. First Nations perspectives also benefit all learners in terms of contributing to a better understanding of Canadian historical, environmental, and social issues such as those related to land use and the Constitution.

Partnerships with the leadership of First Nations communities and the broader educational community are essential in creating relevant programs and services for all learners, including First Nations learners. These relationships, based upon mutual respect, must address cultural sensitivities in all aspects of the Graduation Program to result in understanding First Nations cultures for the benefit of all learners. Such partnerships assist the Graduation Program to support First Nations learners by honouring and building upon the rich cultural and linguistic heritage each brings to the educational experience.

The Graduation Program provides opportunities for all learners, including First Nations learners, to develop individual potential and to acquire the knowledge, skills, and attitudes to be successful in both the First Nations community and the broader society and economy by

- providing for the development of Personalized Learning Plans in order to clearly define personal and career goals
- providing support services including community resources and agencies and school-based Advisement Programs
- using the educational and cultural expertise of First Nations leaders, elders, community members, and parents in the development of First Nations Studies
- integrating, as appropriate, the provincial First Nations Studies Primary to Graduation Curriculum/Assessment Framework into other units, courses, or strands and addressing, as appropriate, First Nations issues in Social Investigations
- providing First Nations Studies as a province-approved credit elective for all learners
- increasing the scope for credentialling and relying upon partner-

ships between First Nations leaders, educators, and local communities to develop educationally and culturally appropriate local programs

- accrediting up to eight provincially authorized language credits based upon programs developed jointly by First Nations leaders in language and culture, local school districts, and the Ministry
- recognizing, by means of an award system, excellence in accredited language programs using linguistic expertise of First Nations people.

As a result of experiences in the Graduation Program, First Nations learners will be better prepared to pursue personal goals as lifelong learners and to retain and strengthen their cultural and linguistic heritage. Benefits for all learners will result from attention given to First Nations credits and from the co-operative and collaborative efforts of individuals and groups concerned with First Nations education.

More details available from Brian Domney, Native Education Branch, Ministry of Education, Parliament Bldgs., Victoria, British Columbia V8V 2M4

Alberta

Building A Policy

In 1984 the Ghitter Report on Tolerance and Understanding assessed the need for a thorough review of Native education in Alberta schools in this way:

> *One need only examine the tragic circumstances involving Native youth, which point to unacceptable dropout rates, the dearth of Native students graduating from colleges and universities, suicides, a disproportionate number of Native youth in correctional institutions, age/grade retardation and unacceptable levels of poverty and alcoholism, to conclude that our Native youth are being treated as second-class citizens by our educational system.*
>
> *Nor should one ignore the achievements and new directions which are becoming more and more evident in Native education in the Province of Alberta.*
>
> *However, there is much to be done to redress the neglect, ill-conceived policies and paternalistic approach that has for too long symbolized the state of Native education in the Province of Alberta.*
>
> *It is time for action, not for yet another study.*

Later in 1984, Alberta responded to these serious problems by establishing a Native Education Project Team to build an effective Native Education Policy. The manner in which the project team worked was as significant as the outcomes. From the outset, it was determined that a strong working partnership between Native peoples and educators was essential if the problems identified in the Ghitter Report were to be solved. An intensive dialogue with Native communities was critical to the task of building an effective policy. More than 180 meetings were arranged by the Native Education Project Team to assess the diverse needs of Native communities. Indian and Metis groups expressed a range of concerns that reflected the different needs of urban and rural communities, of different linguistic groups, and varying cultural backgrounds. The result was a firm realization that decentralized programs based on input from the many different communities would be more effective than a single policy implemented centrally. Accordingly, the key theme of policy was to be a partnership between Native peoples and the local school systems to assess needs, and plan and implement programs at the local level.

Alberta's Native Education Policy Statement

These policy building initiatives led to the 1987 Native Education Policy Statement which was a statement by the Government of Alberta, rather than the Department of Education. This recognized the importance of a government-wide approach to building a multicultural society and developing excellence of opportunity for Native students. The Policy Statement mandated that:

- Alberta Eduction supports the development and delivery of programs and services that will:
- provide enhanced and equal opportunities for Native students to acquire the quality of education traditional in Alberta;
- challenge Native students to learn and perform to the best of their ability;
- provide opportunities for Native students to study and experience their own and other Native cultures and lifestyles;
- provide opportunities for Native people to help guide and shape the eduction of their children;
- provide opportunities for all students, Native and non-Native, in Alberta's schools to recognize and appreciate the various Native cultures and their many contributions to the province and society.

The Policy Statement was accompanied by an annual grant of $4 million for the 23,000 Treaty, non-Treaty and Metis students attending provincial schools and did not infringe on the federal jurisdiction for schools on reservations.

Implementation — The First Five Years

Regular review and evaluation of the Native Education Project's initiatives have led to the following assessment of the major programs and services:

Involvement of Native Peoples

Critical to the success of locally designed programs is the significant input from Native peoples on the education of their children. Each of the 55 locally administered projects has a Native Parent Committee which is regularly involved in setting program priorities.

Further, 150 Native people are directly employed by school systems as Native Education Liaison Workers and Native Language Instructors. Duties include counselling, heritage awareness and cultural events that instil pride in being Native and enhances tolerance and understanding by all staff and students in the schools. A significant increase in Native participation is a direct outcome of the partnership approach established by the Native Education Project and this involvement also provides positive role models for students.

Learning Resources

An early priority of the Native Education Project was the development and publication of nine books on aspects of Native culture and history for use by all students in the Alberta social studies program. A mutualistic curriculum development model was adopted which guaranteed that form and content were determined by Native people. Additional efforts were made to produce videotaped material through the provincial educational media agency and these materials are available to all schools. A selected bibliography is updated each year after multimedia and print learning resources are evaluated by Native teacher committees. An in-service package has been produced for developing awareness in teachers, parents and administrators of the importance of Native cultures and heritage. Reports from the schools indicate that the widespread distribution of these learning resources has led to effective utilization by teachers.

Native Language Development

A generic curriculum for Native languages has been developed by Alberta Education in partnership with Native people. Based on this generic curriculum, specific curricula have been developed as follows:

- Cree Language and Culture (grades 1-9)
- Blackfoot Language and Culture (grades 1-9)
- Bibliography of Blackfoot Language and Culture (grades 1-12
- Chipewyan Language and Cultures (grades 1-9)
- Tsuut'ina Topical Dictionary (Sarcee)
- Cree Dictionary

Other current and planned future developments include:

- Sarcee Language video for grade 7
- Cree Language learning resources (grades 1-3)
- Curriculum development at the high school level for Cree and Blackfoot
- A teacher resource manual for teaching Native languages
- Versions of selected television programs in Native languages

Cultural Awareness

Most school jurisdictions offering Native Education Programs arrange for regular cultural events that provide an opportunity for enhancing cultural awareness and developing pride in heritage. Native cultural events involve community members, elders and students in arts, crafts, ceremonial and spiritual traditions, feasts, Native dress, music and language. Non-Native students and staff have an enhanced understanding of Native culture as a result of these activities. Parents of Native and non-Native students often participate and wherever possible the whole community is involved. Cultural awareness is also fostered by provincial and regional Native Education Conferences and through a range of in-service workshops involving elders, Alberta Eduction's Native Education Project staff, and local experts.

Present and Future Concerns

Although much has been accomplished through the Native Education Project, there is still much to be done. Because the conditions of disadvantage permeate all areas of our social fabric, the response must

come from all areas of government. In this context it is important to note that Alberta signed a Framework Agreement with the Metis Nation of Alberta in 1988.

This established a mutual process for promoting economic, social and educational development and is unique in Canada. The essence of the Framework Agreement is:

> *the desirability of promoting and facilitating the increased involvement of Metis so as to realize positive developments on matters of concern to the Metis...*
>
> *to "strengthen multi-departmental co-ordination within the government of the Province of Alberta";*
>
> *and to "pursue maximum and effective utilization of existing programs."*

Other priorities are articulated in the Minister of Education's 1991 *Vision for the Nineties...a Plan for Action* which outlines 13 areas of focus for improving the education of our young people. The section on "Success for Native Children" has the vision of: "Native Children Achieve Success in School: Our Native students must be challenged to excel and achieve their best," and identifies the following key areas for improvement.

Improve Language Skills

- work with school jurisdictions to provide English as a Second Language Programs to improve the English language skills of Native students.
- school jurisdictions should provide Native students with more instruction in Native languages in the early years of education.

Implement More Culturally Sensitive Programs and Services

- school jurisdictions should ensure Native culture and values are reflected in programs and services developed for Native students, and that all students develop a better understanding of Native culture and values.

Enhance Co-ordination of Programs and Services for Native Children

- assist school jurisdictions to implement co-ordinated programs and services for Native children aimed at improving access, attendance,

achievement, parental involvement, and preparation for citizenship, the workplace, and post-secondary education.

Increase the Supply of Native Teachers

- increase, in co-operation with school jurisdictions and post-secondary institutions, the supply of well-trained Native teachers.

Increase Native Involvement

- jurisdictions should increase Native involvement in the education of their children.

- school jurisdictions should increase Native involvement of Native parents and other Native people in education programs and in the operation of schools that serve Native students.

Results Expected

- Native students are well prepared for citizenship, for success in the workplace, and for the challenges of post-secondary education.
- Schools meet the needs and interests of Native students.
- More Native students graduate from high school.
- Native people are satisfied with their involvement in education.
- All students have a better understanding of Native culture and values.

Further information is available from Merv Kowalchuk, Director of the Native Education Project, Alberta Education, Devonian Building,, 11160 Jasper Avenue, Edmonton, Alberta T5K OL2

Saskatchewan

Indian and Metis Education Branch

The Indian and Metis Education Branch, Curriculum and Instruction Division, has overall responsibility for K-12 Indian and Metis curriculum initiatives in Saskatchewan Education. This includes curriculum development, in-service, policy and program development, implementation and maintenance of the Community Schools Program, Joe Duquette High School, and the Indian and Metis Education Development Program.

Indian and Metis Curriculum Development Program

Six education consultants specializing in various aspects of curriculum and instructional resources development are assigned in order to meet the following objectives: a) the inclusion of Indian and Metis content in the core curriculum; b) the development of special curricula, such as Native Studies and Indian Languages; and c) the development, identification, and evaluation of support materials for core and special curricula.

Indian and Metis Education Staff Development Program

The in-service program, which is designed to enable schools to effect positive changes for the benefit of all students, is currently being piloted in the province. Content areas have been identified to use within a model where change occurs as a result of reflection and planned action according to self-determined needs.

Community Schools Program

Based on the concept of linking the community and the school, the Community Schools Program seeks to improve the education process while strengthening community involvement in education. At present, there are 19 community schools operating in three urban centres - Regina, Prince Albert, and Saskatoon.

Joe Duquette High School

This is an alternative school within the jurisdiction of the Saskatoon Separate School Board. Initiated by Indian and Metis parents, the school is designed to attract students who have dropped out or are having difficulties in the regular school system.

Indian and Metis Education Development Program (IMED)

IMED is an incentive grant program aimed at stimulating the development and maintenance of Indian and Metis-specific education programming in Saskatchewan schools. Home and school liaison programs, local curriculum initiatives and Indian languages instruction are funded from this program.

Gabriel Dumont Institute

The Gabriel Dumont Institute of Native Studies and Applied Research is a Native-controlled educational institute, the goal of which is to promote the renewal and development of aboriginal culture through research activities, the development and distribution of resource materials and by implementing specific educational and cultural programs and services. The Institute is designed to assist Metis and Non-Status Indian peoples through programs of educational and cultural development and support.

The Gabriel Dumont Institute is managed by a Board of Governors composed of 24 members. The membership on the Board includes four representatives from the Metis Society of Saskatchewan, one representative from each of the 11 Metis Society districts, one representative from each of the two universities in the province, one representative from each of the federal and provincial governments and two GDI student representatives.

Saskatchewan Urban Native Teacher Education Program (SUNTEP)

The Saskatchewan Urban Native Teacher Education Program (SUNTEP) was initiated in 1980 and is a four-year program which leads to a Bachelor of Education degree. Among the program's unique aspects

are extensive practice teaching experience, two required classes in each of cross-cultural education and Native studies, strong support services in counselling and guidance, and academic classes correlated to the objectives of the program.

The program is administered by Gabriel Dumont Institute and funded by Saskatchewan Education. It is offered through tri-partheid agreements among Gabriel Dumont Institute, Saskatchewan Education and the University of Regina or the University of Saskatchewan. A review committee consisting of representatives from Saskatchewan Education, the two universities, related professional organizations and Gabriel Dumont Institute officials advise on issues related to SUNTEP.

Northern Teacher Education Program (NORTEP)

The Northern Teacher Education Program (NORTEP) was established in 1977 in La Ronge to increase the number of northern teachers. The program consists of a four-year off-campus program, which features elementary, middle years and secondary teacher education programs. Students alternate periods of university classes with northern classroom teaching experience.

Funded by Saskatchewan Education, the program, which is administered by the NORTEP Council, is offered through a co-operative arrangement with the Northern Lights School Division, the University of Regina, and the University of Saskatchewan. The NORTEP Council's membership consists of a Department of Education representative and the elected representatives to the Northern Lights School Division. A Review Committee, representing Saskatchewan Education, the two universities, and related professional associations advises the Council on all issues relating to NORTEP.

In 1989, NORTEP introduced the Northern Professional Access Program (NORPAC), a two-year off-campus introduction to the liberal arts and sciences as well as an orientation to professional development programs. This initiation is intended to provide northern students with the necessary skills to pursue professions other than teaching. For the two-year period, students alternate university accredited classes at the La Ronge Centre with work placements. These northern students will complete the program by then attending one of the province's universities for a minimum of one-and one-half years.

Non-Status Indian and Metis Program

The Non-Status Indian and Metis Program (NSIM) provides a range of training opportunities for Non-Status Indians and Metis. This includes academic upgrading, pre-trades instruction, job readiness preparation, life skills and occupational orientation.

Under the program, funds are provided to regional colleges and the Saskatchewan Institute of Applied Science and Technology campuses for direct course, administrative and program support costs. Individual students receive training allowances based on their class attendance.

For further information contact Barry Eidsness, Director, Indian and Metis Education Branch, Curriculum and Instruction Division, Saskatchewan Education, 2220 College Avenue, Regina, Saskatchewan S4P 3V7

Manitoba

Current Directions

In the present climate of declining resources and increasing demands on the education system, the need to work in close partnership with other organizations is obvious. The Native Education Branch has taken a collaborative approach in recent resource development and in-service activities with excellent results. These activities included the following.

Native People of Manitoba Posters

The Branch, in co-operation with Indian and Northern Affairs Canada and the Manitoba Museum of Man and Nature, produced a set of four posters highlighting the cultures of aboriginal groups in the province. Available with English or French captions, the posters were distributed to all Manitoba schools and Native organizations.

Native Language Certificate Program

In an effort to increase the number of certified instructors for Native language programs the Native Education Branch, the Manitoba Association of Native Languages and the Continuing Education Department of

the University of Manitoba offered a two-year Native Language Certificate course. Teachers who were fluent in an aboriginal language, but who lacked expertise in instructional strategies, attended a series of one-week sessions in a northern city, then returned to their community schools to put into practice what they had learned.

A second Winnipeg-based Certificate Program began in September 1991 for teachers from southern communities.

Native Education Summer Institute

The Native Education Branch and the Continuing Education Department of the University of Manitoba organized a graduate level course for teachers interested in learning more about Native culture, curriculum development and effective instructional strategies. The intensive three weeks provided a unique opportunity for participants to take part in a sweat lodge ceremony and to learn first-hand from elders and other aboriginal resource people. A second institute was held in July 1992 and it is hoped that this innovative in-servicing will continue in the future.

Native Education Branch Information Guide

Most Native children attending Manitoba schools have cultural and linguistic backgrounds which differ from the predominantly non-Native school population.

In co-operation with schools, communities, and Native organizations, the Native Education Branch attempts to identify and meet the educational needs of the Native children and to assist non-Native students in learning more about Native people and Native cultures. Separate but closely related program areas address specific aspects of Native education:

- Native Studies/Social Studies
- Native Languages
- Early Childhood/Parent Involvement
- Native Awareness
- Career Guidance Counselling
- Community Liaison
- English Language Development

Program consultants based in Winnipeg and Dauphin, provide services pertaining to identification and development of resource material, adaptation of programs and curricula in response to specific needs, teacher in-service for implementation of curricula and support materials, and support for parent involvement in education.

Winnipeg Office

A branch director co-ordinates the on-going development, delivery and monitoring of programs, activities, and services.

Native Studies/Social Studies

The provincial K-12 social studies program includes topics that relate to the historical and contemporary role of Native people in Canadian society. The Branch assists teachers in implementing this program by preparing study units and support materials which allow in-depth treatment of Native studies topics and conducting in-services to inform teachers of available resources.

Native Language Program

In Manitoba, Native people belong to one of three distinct language families: Algonkian (Cree, Michif, Ojibwe/Saulteaux, Island Lake Saulteaux/Cree); Athapaskan (Dene/Chipewyan); or Souian (Dakota).

The Branch assists in the maintenance of Native languages by developing Native languages curricula and instructional materials, assisting schools in the design and implementation of Native languages programs, and conducting professional development workshops for teachers.

Early Childhood Education

Parent participation is essential to school success. In addition to assisting teachers in program implementation for Early Years the Branch provides workshops for teachers and parents that stress the role of parents as partners in the education of their children.

Applications Pour in at New Native School

Teen-age students at Children of the Earth High School begin and end their week by having a smoke on school property.

That's okay with the teachers, most of whom join in for a puff as well.

"Every Monday and Friday we have a sacred-pipe ceremony," principal Mary Courchene said yesterday at the official opening of Manitoba's first all-native high school.

The school, officially named by its students yesterday, is in Winnipeg's North End. It offers university-entrance and general courses for 240 Indian students in grades 9 to 12.

Pupils also learn native languages and receive lectures on subjects many of them know nothing about: native culture and tradition.

After just one month of operation, there are so many applicants that officials have been forced to turn some prospective pupils away.

Olivia Mercredi, a 16-year-old grade 10 pupil, said that after her first month at Children of the Earth High School her confidence and pride as a native person have been renewed.

Ms. Mercredi, a cousin of Ovide Mercredi, Grand Chief of the Assembly of First Nations, said she doesn't even mind riding two buses every morning to get to the school. She said she was the victim of racism at Elmwood High, a mostly-white, suburban school in northeast Winnipeg.

"People would call us stupid Indians," Ms. Mercredi said. "Here, it's a lot better. I never learned my native language - but I'm learning it now. Last week we began to do some native bead work - it's great."

Clint Courchene, who's 17 and in grade 11, also said the new high school is superior to his old school on the Fort Alexander Reserve.

"You learn a lot more about yourself here. You learn about your heritage. They're teaching us about the drum right now. I realize now why women can't touch the drum. It's because the drum was given to men by the women. We didn't learn that at the reserve school."

As well as being the first of its kind in Manitoba, Children of the Earth is the only such institute in Canada that is fully financed by the provincial education department.

"We follow the Department of Education's core curriculum and the students certainly have to pass the departmental exams at the end of grade 12," the principal, Ms. Courchene, originally from the Fort Alexander Reserve north of Winnipeg, said in an interview.

"All the students also have to take one language elective: that means learning either Cree or Ojibway. In grade 10 English, for example, we'll focus on writings that are by or about native people.

"But they also study works such as *Hamlet*. It's just that these are taught by native teachers with a native perspective." Given the strained relations between Winnipeg's 40,000 natives and the city police, it was significant that yesterday among those gathered under a bright blue sky in the leaf-strewn schoolyard for the official opening were two Winnipeg police constables.

"We're here on behalf of the Winnipeg Police Department, of course. But more than that, as an aboriginal person, I feel this school is very important for the community," said Constable Susan Joyal.

- David Roberts, "Winnipeg," *The Globe & Mail*, 10 October 1991.

Native Awareness Program

The Native Awareness Program assists both Natives and non-Natives in understanding and appreciating traditional aboriginal cultures, as well as contemporary society. Typical activities include the following: in-services about aboriginal cultures for schools and community organizations; suggestions on teaching and counselling strategies for teachers of Native students; and direct interaction with students to enhance the self-esteem of Native children and to encourage positive Native and non-Native inter-relationships.

Resource Centre

The Branch maintains a reference collection of curriculum support materials and professional development articles. Teachers can examine these resources at the centre, or book the circulating collection for use in their school.

Dauphin Office

Career Guidance Program

School counsellors play an important role in helping Native students to achieve success in school and to plan for the future. The Branch facilitates counselling programs by conducting workshops for counsellors and students and developing materials and strategies for career awareness.

Community Liaison Program

The community liaison consultant liaises with schools, parents, community organizations and government agencies to promote integrated services for Native students.

English language Development

Through the English Language Development Support Program For Native Students (ELDNS), Manitoba Education and Training provides financial and program support to school divisions/districts to meet the needs of Native students with limited proficiency in English. Teachers of Native students can receive assistance with language development methodology for all curricular areas as well as information about Native literature selections for their language arts programs.

For more information, contact Diane Cooley, Assistant Director, Native Education Branch, Department of Education, 1181 Portage Avenue, Winnipeg, Manitoba R3G 0T3

Ontario

The Ministry has established the Native Education Policy Unit to co-ordinate Ministry-wide policy development activities that have an impact on Native education in Ontario. It also liaises with Departments or Ministries of Education in other provinces, federal government departments and the various Native organizations in Ontario. It consists of a co-ordinator, two policy analysts and two administration assistants.

The Ministry of Education views Native languages as legitimate and valid forms of communication, which are currently being threatened. To address this concern of the aboriginal people of Ontario, a Native-as-a-Second-Language (NSL) program has been introduced in Ontario schools which will enable Native students in elementary and secondary schools to receive instruction of a Native language during the regular school day. The NSL program is open to all students: the program offers Native students the opportunity to regain, or retain, their own language and allows non-Native students the opportunity to gain an appreciation and understanding of Native culture, language, and heritage. Students enrolled in an NSL program are exempt from French language instruction. The Ministry provides grants to school boards that offer the NSL program.

The NSL program is based on the curriculum guideline *Native Languages, Part A: Policy and Program Consideration, 1987*, which provides direction for the organization of courses of study. A supplementary resource guide for teaching Native languages has also been produced by the Ministry.

Also in the curriculum area, the Ministry has recently produced a new curriculum guideline *Native Studies, Intermediate Division, 1991*. The guideline outlines the Native studies program as it evolves in planned phases from grade 7 to grade 10. Two credit courses are outlined for grades 9 and 10. One of the courses may replace the compulsory history credit course. The guideline also provides teachers in the Intermediate Division with a foundation for building units of study with a Native perspective that can be integrated into existing subject areas such as English, dramatic arts, family studies, geography, personal life management and visual arts.

The federal government, the provincial government and the First Nations of Ontario have entered into formal tripartite discussions on First Nations self-government. It has been agreed that education would be the sectoral area to help define "self-government." This was formalized in a Declaration of Political Intent (DPI). The DPI process involves

regular meetings of the parties during the year. A workplan has been developed that outlines three working sub-groups focusing on 1) tuition agreements, 2) Native trustee representation on school boards, and 3) the development of a First Nations Education Act. The DPI process has also provided funds for four pilot projects with four First Nation groups at the DPI table. Two are dealing with the types of educational services required by a cluster of First Nations in each of two distinct sections of the province: Manitoulin Island and Moosonee/Moose Factory.

A pilot project has also been funded that will allow the Six Nations Council to develop a community-based education law. The fourth project involved the Nishnawbe-Aski Nation organization to undertake community discussions with 30 First Nation communities in Northwestern Ontario on local models of self-government for education over a two-year period.

The Native Education Policy Unit has been involved in administering the Community Based Demonstration Pilot Project Fund. This initiative of the Ministry was undertaken to initiate or expand a working relationship between Native communities and school boards, encourage the partners involved in the education of Native students to develop innovative models to address the needs of these students, and initiate or expand the education program for Native students. Fifty-six proposals were received; 13 were approved for funding after an adjudication process involving a selection committee that had a majority of Native persons drawn from across the province.

The Ministry of Education continues to co-sponsor the Native Counsellors Training Program with Indian and Northern Affairs Canada. The Ontario Native Education Counsellors Association is becoming more involved in the administration of the program with the eventual aim of eventually having the program offered through an Ontario university. Since the program began in 1977, there have been 160 graduates who have received the Native Counsellor's Certificate from the Ministry of Education. This certificate permits the holder to provide counselling services to any Native student in any elementary or secondary school in Ontario.

The Ministry of Education has the responsibility for teacher certification and teacher education programs. An overview of Native education would be incomplete if it did not include a brief discussion of Native teacher training. There are four universities in Ontario that, through their faculties of education, offer Native-specific programs. They are Lakehead University in Thunder Bay, which offers a Native Teacher Education program as well as the Native Language Teachers' Certification program and the Native Language Instructors' program; Nipissing College in

North Bay, at present affiliated with Laurentian University, offers the Classroom Assistants training program and a special teacher certification program for graduates of the Native Language Teachers' Certification program and the Classroom Assistants program; Brock University in St. Catharines offers a special Native Language Teachers Program for the Six Nations Reserve; and Queen's University in Kingston has a working relationship with the Native Studies Department of Trent University in Peterborough which together offer a unique First Nations community-based teacher certification program.

To address the issue of high dropout rates of Native students from secondary schools, the Ministry commissioned a study in 1989 that resulted in the research report *Native Student Dropouts in Ontario Schools*. It investigated the major factors that contribute to or accompany absenteeism and eventual dropping out of school. The study reinforced the perception that although the historical perspective displayed a trend towards an increasing proportion of Native students resident in First Nation communities to remain in school longer and to graduate in higher numbers, the provincial graduation rate for this category of student is unsatisfactorily low. The study also revealed that although Native students ran a higher risk of dropping out than non-Native students, Metis/off-Reserve students demonstrated a higher at-risk tendency. Also, girls in the Metis/off-Reserve category showed themselves to be the group with the highest proportion of members likely to drop out before graduating from secondary school. The report contains one superordinate recommendation and 43 additional recommendations of which the Ministry has addressed twelve at this time.

The Ministry intends to establish a Consultative and Advisory Council to the Minister of Education that will involve the major Native organizations in Ontario. Through this forum, the Native groups will be able to advise the Minister on all aspects of elementary and secondary education as they relate to Native students.

Another development is the creation of the Ontario Training Adjustment Board (OTAB). The OTAB Project is currently consulting with Native people and organizations to ascertain their views of provincial government involvement in training programs which heretofore had been offered through the federal Department of Employment and Immigration. It is anticipated that, as Native self-government unfolds, the Native communities will establish their own infrastructures to manage and operate their training programs and services.

Submitted by N. Keith Lickers, Co-ordinator, Native Education Policy Unit, Ontario Ministry of Education, 14th Floor, Mowat Block, Queen's Park, Toronto, Ontario M7A 1L2

Quebec

In Quebec, there are 11 aboriginal cultural groups, in three linguistic families: Algonquians (Abenaki, Algonquin, Attikamek, Cree, Maliseet, Micmac, Montagnais-Naskapi), Iroquoian (Huron-Wendat, Mohawk), and the Inuit. Apart from these groups, there is also the Quebec Alliance of Indigenous Peoples for Metis and non-Status Indians. This association groups Native peoples who show, to varying degrees, the cultural characteristics of any of the three families listed above.

It was in 1964 that the Quebec government took a very significant step in the area of Native education by establishing in Nunavik schools where teaching Native languages was a priority. Soon after, the government initiated the training of Inuit teachers and incorporated teaching traditional activities into the curriculum.

In 1975, the James Bay and Northern Quebec Agreement, as well as the Northeastern Quebec Agreement, gave to the Inuit, Cree and Naskapi control over their education and, through special powers , allowed them to tailor their programs to fit their language and culture.

The Quebec government, specifically the Ministry of Education, wants to offer educational services to First Nations peoples comparable to those offered to all Quebec citizens, taking into account cultural and linguistic differences. For example, with language, Bill 101 gives Native Quebeckers the right to be taught in their Native tongue. Special regulations have been introduced so that Inuit, the Cree and the Naskapi groups can determine the rate at which French or English as languages of instruction are introduced, considering at the same time, future requirements.

Since 1979, the Indian and Inuit activities have been co-ordinated in collaboration with all Ministry of Education branches to encourage the development of resources adapted to the cultures of the different Native communities. Adapting and creating educational resources is done through projects initiated by the Native communities. They are carried out either by Indian groups, or by educational organizations responding to an Indian clientele, in response to the identified needs and the available resources. Here are some examples:

- Adaptation of programs, curriculum guides and teaching material, especially in subjects where language and culture are important;

- Adaptation of curriculum to particular aspects of the Native peoples' life, such as the delivery of secondary school diploma, the school

calendar, program approval, evaluation, transfer regulations, as well as student support services;

- Development of different teaching app[illegible] in intercultural education.

However, satisfying the needs identified has to be done in accordance with the regulations and legislation that governs education in an Native environment. The Ministry of Education endeavours, within this legal framework, to encourage access to quality services for these students with the help of the major local educational institutions. As an example, the Ministry gives the school boards included in the agreements mentioned above greater autonomy through specific legislation and regulations. Their schools are fundamentally adapted to the local linguistic and cultural realities.

The Deputy Minister of Education is responsible for Native education and directly reporting to him or her, there is a co-ordinator, who is assisted by four experienced resource people.

Apart from the efforts made to improve educational services for First Nations peoples, this team has collaborated in the production of guides and selected annotated bibliographies, so that Quebec teachers can better prepare themselves to teach about First Native peoples. To help give a truer picture of Indians and Inuit, a list of films is also available for Quebec teachers.

As well, the Ministry of Education actively contributes to a collection of books and pamphlets about First Nations. Two brochures entitled "Nunavik" (about the Inuit) and "Nitassinan" (about the Montagnais) and accompanying activity guides are currently available for grades 4, 5 and 6. Two other brochures, about the Algonquins, entitled "Nitakinan" and one called "Wabanaki" about the Abenaki will also be published.

For pre-school, elementary and secondary school, the Ministry has five main goals of a general support nature: to increase the participation of Native parents and the community in the school; to increase teachers' awareness of Native cultures; to develop a curriculum that adequately covers the cultural and linguistic aspects of various Native communities; to encourage consultation among the people who are responsible for Native education; and, lastly, to help Quebec schools become increasingly more aware of the Native cultural realities.

Implementing these goals is done in such a way as to respect the direct involvement of Native people in their own education and it provides guarantees for a better understanding among those involved.

The training of youth and adults, an important part of economic development in Native communities, is a government priority. The Ministry of Education will, therefore, be asked to set up vocational schools that meet their needs and expectations.

Adult education is another important factor in the economic development of Native communities; it brings together different partners concerned with the needs and interests of these communities. So, the institution involved, i.e., La Commission de formation professionnelle, works with the other partners - the employers, the Employment and Immigration Commission of Canada, the regional councils, etc. Together they provide adult Native people with a training that fits their needs and interests.

This on-going effort of improvement fits into the larger philosophy of adapting school systems into cultural and linguistic specifics of the various target populations while respecting their self-determination.

The educational services for college and university levels have been under the jurisdiction of the Ministry for Higher Education and Science since 1985. Activities are integrated with the branches of the Ministry and are co-ordinated by the Deputy Minister's office.

Higher education institutions have developed expertise in Native education, in particular, the constituents of the University of Quebec at Chicoutimi and in Abitibi - Témiscamingue, McGill University, and the community colleges of Sept-Îles, Dawson, Bois-de-Boulogne and John Abbott.

Since 1975, McGill University has offered a training program for principals. This program, first developed for the Inuit in collaboration with the Kativik School Board, has now been extended to the Cree, with the collaboration of the Cree School Board, and as well to a number of other groups, including the Algonquin, the Micmac and the Mohawk. In all these cases, the Native community took the initiative for both setting up and running the program in their own communities. Fifteen credits of this program are specific and can be adapted to the cultural and social differences of each community.

Implementing and running this program (which has a total of 45 credits) is the responsibility of an Advisory Committee, which includes members from McGill University, representatives of the First Nations participating in the program, and, recently added, representatives from the student body.

This teacher training program gives a certificate in teaching. Thirty

of these credits can be applied to the Bachelor of Education program.

The Ministry of Higher Education and Science believes in a policy of accessibility to higher education, encouraging flexibility but keeping up the standard norms and requirements of the diploma program.

Submitted by Jean-Paul Olivier, directeur, Coordination des activités en milieux amérindien et inuit, Ministère de l'Éducation, 1035, rue De La Chevrotière, Québec, Québec G1R 5A5

New Brunswick

In the early 1950s, the provincial government, in conjunction with the Department of Indian Affairs, introduced a policy of integrating students within the provincial schools. A general tuition agreement was signed by the two parties providing for the payment of a fixed tuition amount for each aboriginal child attending a provincial school. As a result of this agreement between the Department of Indian Affairs and the N.B. Department of Education, approximately 1200 aboriginal students are now enrolled in provincial schools. An additional 800 to 900 students also attend federal or band-operated schools within various First Nation territories throughout the province.

The Department of Education has adopted a Policy Statement on Maliseet/Micmac Education in New Brunswick. The Policy Statement, which was tabled at the New Brunswick Legislature on April 25, 1991, promotes a partnership among aboriginal people, school boards and the Department of Education in the delivery of programs and the development of curriculum. The policy confirms the department's commitment to Maliseet and Micmac children to have the opportunity to benefit from an education that meets their needs.

In recognition of the fact Maliseet and Micmac societies have distinct histories, cultures and lifestyles, the Department of Education is guided by nine principles in the development of education programs for and about Maliseet and Micmac peoples.

Principles one and two outline the importance of partnerships and strong relationships among aboriginal people and the Department and the participation of aboriginal people in the education system. Principles three and four recognize that differences in cultural backgrounds require new approaches in curriculum, programs and teaching methods for aboriginal people and greater appreciation by all students of Maliseet and Micmac histories, culture and lifestyles.

Principle five recommends the involvement of Maliseet and Micmac parents in guiding and influencing the education of their children.

Principle six recognizes that in order to improve the academic success rate of aboriginal students, effective local committees at the school district and First Nation level will be required. Principle seven calls for the establishment of both short- and long-term goals to meet students' needs. Principle eight recommends that leadership and direction be provided by the Department and school district to meet the needs of Maliseet and Micmac people, and principle nine states that all curriculum and materials present aboriginal people accurately in both historical and contemporary terms.

With these principles as guidelines, the Department of Education will develop, implement, and monitor programs and initiatives in the following broad areas: Maliseet and Micmac participation in the education system, curriculum and instructional resources, teacher training, research and evaluation, and liaison and co-ordination with other education agencies.

The Department has also established a Provincial Indian Education Curriculum Development Advisory Committee (PIECDAC). This committee, consisting of aboriginal and non-aboriginal educators, was formed in response to the growing interest in First Nation language and culture as well as the need to improve education in general for aboriginal students in the provincial schools. Furthermore, the Maliseet/Micmac Education Consultation Committee was established to advise the Minister on aboriginal education. The Consultation Committee includes aboriginal and non-aboriginal administrators, principals and educators. Finally, the Department has recruited an aboriginal person to occupy the position of Indian education advisor.

New developments in aboriginal education also include the following initiatives:

a) Hiring aboriginal members as teacher aides.
b) Piloting the Native Studies program in a number of provincial schools.
c) Approval of a Maliseet heritage and culture program.
d) Delivery of Maliseet and Micmac language programs in public schools.
e) Approval of the Native teacher project.
f) Developing guidelines for the Indian Education Orientation Programs for teachers and administrators.
g) Negotiations of local tuition agreements with First Nations.

The University of New Brunswick offers a Bachelor of Education degree program for aboriginal students. A resource centre was established in 1982-83 to provide materials on the Micmac and Maliseet people to teacher, students, curriculum developers and researchers. This institute has been involved in a number of curriculum projects on the Micmac, Eskasoni Maliseet-Passamaquoddy and Mohawk/Cayuga, languages as well, and in a Six Nations Social Studies Curriculum Project.

This information was submitted by G. C. Keilty, Deputy Minister, Department of Education, P. O. Box 6000, Fredericton, New Brunswick E3B 5H1

Nova Scotia

Although Ethnic Services no longer exists as a separate section within the Nova Scotia Department of Education, the work of providing services aimed at reducing and eliminating such discrimination in education as sexism, ethnocentrism, and racism, including present behaviour towards ethnic groups such as the Mi'kmaq, and non-status Indians, continues under Multicultural Services within the Curriculum section. The basic program has aims similar to those of the former Ethnic Services: to improve the self-image of individuals and groups, and help them to increase their self-respect; to improve the positive social interaction capabilities of individuals and groups in mixing socially with one another and with other groups and communities; to reduce tensions and conflicts between ethnic and cultural groups, and to increase their acceptance and appreciation of one another as persons and as citizens.

These aims will be reached through curriculum, learning materials, teacher education, policy and practices, counselling and guidance services, cultural sensitivity.

More specifically, a Symposium on the Education of Native Students in the Public Schools of Nova Scotia was held in April 1991 at the Nova Scotia Teachers College and jointly sponsored by the Curriculum section of the Department of Education and the Teachers College (which is also part of the Department). This symposium brought together Native and non-Native educators and interested persons to identify needs and concerns related to the education of Native students.

From the symposium came a list of recommendations, the first being the establishment of a Task Force on Native Education to address the recommendations. These recommendations were approved by the Minister of Education and the task force was formed in the fall of 1991.

The Department continues to be involved in the development, either directly or indirectly, of learning materials on Mi'kmaq. In addition to the five-part video series on the Mi'kmaq, which is available in English, Mi'kmaq and French, other videos have been or are in the process of being produced. The latter have a more contemporary focus and include topics such as Rita Joe (poet) and Mi'kmaq artists.

Recently, the Department, in co-operation with the Micmac Professional Careers Project, Henson College, and with funding from the Public Service Commission of Canada, launched the first of four career posters featuring Mi'kmaq people in various careers. The first poster represented Parks Canada, R.C.M.P., education and art. Copies of these have been distributed to all schools in the province.

Among written materials developed through the Museum Section of the Department are: *The Micmac: How Their Ancestors Lived Five Hundred Years Ago; Six Micmac Stories; Stories From the Six Worlds, Elitekey: Micmac Material Culture from 1600 A.D. to the Present; and Micmac Quillwork: Micmac Indian Techniques of Porcupine Quill Decoration: 1600-1950.*

During the school year, the Nova Scotia Museum (Main Branch) currently offers weekly programs which look at aspects of Mi'kmaq people's harmonious relationship with the environment.

The Nova Scotia Teachers College offers a course in Canadian history, as well as a course in Canada's cultural diversity, which includes a segment on Native history and culture. In addition, the consultant for Multicultural Services offers, with the help of various members of the Mi'kmaq community, workshops and in-service sessions relating to different aspects of Mi'kmaq heritage and culture.

The Department has also met with educators, as well as members of the Native community, in the various schools boards in the province to discuss the education of Mi'kmaq students in the public schools. Follow-up activities relating to teachers' in-service, learning materials, counselling of students and other areas are being planned.

As a step in that process, the Department recently offered at the Nova Scotia Teachers College, a three-day Institute on Aspects of Mi'kmaq Culture for educators. Sessions related to such topics as Mi'kmaq tribal consciousness, socialization, language, history, education, spirituality and arts and crafts. Part of the institute was held on the Millbrook Reserve.

The Department continues to provide financial assistance to the Native Council of Nova Scotia for their education officer. This person is

responsible for developing basic, essential statistics concerning non-Status Indian and Metis students throughout the province, and for ensuring that these students continue to attend school and strive for higher educational achievement. The Department also supports the Native Council in its efforts to distribute materials on the Mi'kmaq language (e.g., workshops, posters) and Treaty book, and has provided some funding for these.

The Department, in co-operation with the Nova Scotia School Boards Association and the Nova Scotia Teachers Union, recently helped sponsor a Symposium on Visible Minorities and Aboriginal Persons in the Teaching Profession to examine, among other things, the situation regarding the small number of aboriginal persons employed in the public school system and the smaller number attending teacher education institutions. A series of recommendations was developed from this symposium.

In addition to these various activities, the Department tries to keep in regular communication with the various groups, agencies, universities and others involved in the education of Mi'kmaq students. These include the Confederacy of Mainland Micmacs, the Micmac Native Learning Studies section, Eskasoni School Board, the Department of Indian and Northern Affairs and the office of Aboriginal Affairs in order to be aware of what is happening in the various areas and also to be aware of needs and concerns, both of which help in long-term planning to meet the educational needs of Natives.

This information was submitted by Glenda J. Redden, Consultant, Multicultural Services, Department of Education, P. O. Box 578, Halifax, Nova Scotia B3J 2S9

Prince Edward Island

The Department of Education through its Program Development and Implementation Division and the Social Studies Curriculum assists students to appreciate the contribution of Native people to the development of Island society.

In grade 6, students use a locally produced textbook, *Abegweit: Land of the Red Soil* to place the Micmac in the mainstream of Island history by relating their history in tandem with Island development. Subsequent chapters discuss the Micmac and the Acadians, the Micmac and the British settlers and the Micmac in the 20th century. To complement the

program the Lennox Island Band Council has prepared a resource binder and slides for classroom use.

In grade 9, Island students, along with those in New Brunswick and Nova Scotia, are exposed to Native studies through a co-operative project of the Maritime Provinces Education Foundation. The Maritime Studies program with text and a plethora of print and non-print resources sensitizes students to issues involving our aboriginal people. Chapter six, section three, examines the question, "Should government legislation override treaty rights?"

In all aspects of program development and material evaluation the Department is attempting to see that Native groups locally, regionally and nationally are not subject to bias or unfair treatment.

Submitted by Tom Rich, Chief Director, Programs and Services, Department of Education, P. O. Box 2000, Charlottetown, Prince Edward Island C1A 7N8

Newfoundland and Labrador

There is one Indian band located in the province of Newfoundland. This Micmac band operates its own school on the reservation at Conne River. Money for education and other community programs is provided through a funding agreement between the Band Council and the federal government. The Band Council has entered into an agreement with a local school board to have teachers participate in in-service training and with the Department of Education to permit students to write provincial public examinations, thereby qualifying them for provincial high school graduation certification. The school uses the provincial curriculum supplemented by locally developed courses on Micmac language and culture and by some traditional Micmac culture and Native materials.

Education programs in schools at seven designated communities in Labrador receive funding from two federal-provincial contribution agreements. These supplementary program funds are intended to maintain additional programs in aboriginal language and culture to both Innu and Inuit students in these communities.

Funds provided under the federal-provincial agreements may be used for additional programs (K-12), adult education, Native teacher training, and capital projects. They are granted in addition to "regular" funding given by school boards and the province. The current contribu-

tion agreements contribute approximately $2,000,000 per year for education programs.

Each federal-provincial agreement is administered by a management committee consisting of representatives of the Native communities, and the federal and provincial governments. Supplementary program funds for education are administered by the Department of Education through local school boards, the community college, and Memorial University of Newfoundland.

This information was submitted by Gary Hatcher, Director of School Services and Professional Development, Department of Education, Box 8700, St. John's, Newfoundland A1B 4J6

- Photo courtesy of Verna Kirkness

Department of Indian and Northern Affairs Canada

Educational Objective: To ensure that all eligible Indians and Inuit have access to a quality and range of elementary and secondary education that is relevant to the social, economic, and cultural needs and conditions of the individuals, bands and communities being served; to encourage and support the educational and/or career development opportunities of Indians and Inuit through post-secondary education; and to support Indians and Inuit in preserving, developing and expressing their cultural heritage.

Description of Education Activity

This Education Activity provides or funds a full range of educational services for 92,018 elementary and secondary students in federal, band or provincial schools. It includes financial and instructional support for 21,300 Indians (in 1990-91) attending post-secondary institutions. Financial assistance is provided to bands, Tribal Councils or associations to enable them to establish and maintain 72 cultural-educational centres. Administration and management support services are provided for educational activities at headquarters and regional and field offices.

Under the terms of the James Bay and Northern Quebec Agreement, and the North Eastern Quebec Agreement, the Department contributes its proportionate share of the costs associated with the provision of educational services to Cree, Inuit and Naskapi students by education authorities in northern Quebec through funding arrangements with the Quebec government.

An analysis of the performance indicators for the Education Activity indicates continuing general improvement in the program's effectiveness in increasing Indian and Inuit participation and achievement in the education system and their control of the education program in their communities.

The 1990-91 enrolment of Indians and Inuit students in federal, provincial and band elementary and secondary schools was 92,018. This represents a participation rate of more than 90% of the on-reserve school-aged population. In 1990-91, 857 students graduated from secondary schools.

In large part, the educational programs are managed and delivered by Indian and Inuit people themselves. In fact, 75.7% of the 1990-91 education expenditures ($762 million) were under Indian and Inuit administration.

In 1990-91, DIAND released a series of guidebooks for use in local school evaluations, which were developed with a view to establishing a new and systematic basis for evaluating education programs. The six guidebooks are designed to help band Local Education Authorities in doing a comprehensive school evaluation and to provide them with the necessary information to take control of all parts of the school evaluation process.

Elementary and Secondary Education: This sub-Activity is further broken down into the following components:

Instruction Services - Band Schools: bands manage 312 schools under contribution arrangements. The current trend within the Department is for more Indian control of elementary and secondary education. The goal is to increase, in response to community aspirations, the percentage of students enrolled in band-operated schools, which now stands at 44%.

Instructional Services - Provincial Schools: 47.2% of Indian students living on-reserve attend provincial schools under tuition and capital agreements. Provincial schools are operated by boards under the respective provincial education acts and regulations which, in some cases, allow for Indian influence in program content and delivery.

Instructional Service - Federal Schools: The Department operates 53 schools on reserves and assumes the role and responsibilities normally ascribed to provincial ministries of education. Federal schools account for 8.8% of the total student enrolment.

Student and Educational Support: To ensure that eligible students receive the necessary educational support, the Department provides daily and seasonal transportation and allowances for those students who must leave their homes to attend schools. In addition, students receive guidance and counselling services and, where necessary, are accommodated in private homes, group homes or student residences. Band boards and committees, which help determine and develop Indian student curricula, are also funded. In keeping with the departmental policy of Indian control of Indian education, the Department provides advice and assistance to bands planning the takeover of education programs. Physical facilities for federal and band schools are provided through the Capital Facilities and Community Services Activity.

As specified in the *Indian Act*, Indian children must attend school. It should be noted that provision for special factors, such as second-language instruction and remoteness of many Indian communities, results in additional costs.

This information was drawn directly from INAC 1992-93 Estimates.

Note: A recent directive (28.4.92) to Regional Directors General from Harry Swain, Deputy Minister, states that by September 1993, the Department expects to have all federal schools transferred to bands.

For additional information, contact Harvey McCue, Indian and Northern Affairs Canada, 1757-10 Wellington St., Hull, Quebec K1A 1H4

At Fort Babine, B. C. (1989)
- Photo courtesy of Albert Johnston

Chapter 6

Concluding Statement

THE EDUCATIONAL and socialization processes of the various First Nations cultures throughout this country were seriously undermined by the formal education system that imposed upon the people some very different values and denigrated their spiritual practices, their languages and their overall way of life. It is, therefore, the challenge to today's peoples to correct the situation created over three hundred years of attempted assimilation. To achieve this, the First Nations children of today must know their past, their true history, in order to understand the present and plan for the future. First Nations cultures must once again be respected and the traditional values must again be held in high esteem.

This report is intended to assist all those involved in the education of First Nations children to gain a better understanding of our peoples' experiences. It is our hope that we have provided a glimpse of where we have been, where we want to go, and how we hope to arrive at our destination. It is somewhat like creating a new educational world which includes First Nations as an integral and active participant. After all, First Nations education must go beyond the bounds of being only for First Nations. Our place in this land must be understood by all Canadians so that we might work together toward building a more harmonious world.

Among our people, lessons are often learned through story telling. This might be an appropriate way to conclude this report. Jo-

ann Archibald recalls a story told at a conference held in 1982 by Terry Tafoya of the Pueblo Nation. It is entitled *Coyote's Eyes*. Coyote, you should know, is a transformer - animal/human/spirit, who is also sometimes known as the "trickster of learning."

Long time ago, when mountains were the size of salmon eggs, Coyote was going along, and saw that Rabbit was doing something. Now this Rabbit was a Twati, an Indian Doctor, and as Coyote watched, Rabbit sang his spirit song, and the Rabbit's eyes flew out of his head and perched on a tree branch. Rabbit called out "Whee-num, come here," and his eyes returned to their empty sockets. This greatly impressed Coyote, who immediately begged Rabbit to teach him how to do this. Rabbit said no. Coyote begged. Rabbit said no.

"Oh, please," cried Coyote.

"No," replied Rabbit.

"But I'll do exactly as you say!"

"I will teach you," said Rabbit, "but you must never do this more than four times in one day, or something terrible will happen to you."

And so Rabbit taught Coyote his spirit song, and soon Coyote's eyes flew up and perched on a tree. "Whee-num! Come here!" called Coyote, and his eyes returned to him. Now Rabbit left, and Coyote kept practising. He sent his eyes back and forth to the tree four times.

Then he thought, "I should show off this new trick to the Human People, instead of just doing it for myself." So Coyote went to the nearest Indian village, and yelled out for all the people to gather around him. With his new audience, Coyote sang the Rabbit's song, and the crowd was very impressed to see his eyes fly out of his head and perch on the branch of a tree.

"Whee-num!"

Just then a crow flew by, and spotting the eyes, thought they were berries. The crow swooped down and ate them. Now Coyote was blind, and staggered out of the village, hoping to find new eyes. He heard the sounds of running water, and felt around, trying to find the stream. Now, around flowing water, one finds bubbles, and Coyote tried to take these bubbles and use them for eyes. But bubbles soon pop, and that's what Coyote discovered. Next Coyote felt around and discovered huckleberries, so he took those and

used them for his eyes. But huckleberries are so dark, everything looked black. Now Coyote was really feeling sorry for himself.

"Eenee snawai, I'm just pitiful," Coyote cried.

"Why are you so sad? asked a small voice, for little Mouse heard him.

"My dear cousin," said Coyote, "I've lost my eyes... I'm blind, and I don't know what to do.

"Snawai Yunwai," replied Mouse. "You poor thing. I have two eyes so I will share one with you."

Having said this, Mouse removed one of his eyes and handed it to Coyote. Now coyotes are much larger than mice, and when Coyote dropped Mouse's eye into his socket, it just rolled around in the big empty space. The new eye was so small it only let in a tiny amount of light. It was like looking at the world through a little hole. Coyote walked on, still feeling sorry for himself, just barely able to get around with Mouse's eye.

"Ennee snawai, I'm just pitiful," he sobbed.

"Why are you crying, Coyote? asked Buffalo in his deep voice.

"Oh, Cousin," began Coyote, "all I have to see with is this tiny eye of Mouse. It's so small it only lets in a little bit of light, so I can barely see."

"Snawai Yunwai," replied Buffalo, "You poor thing. I have two eyes, so I will share one with you."

Then Buffalo took out one of his eyes and handed it to Coyote. Now buffaloes are much larger than coyotes, and when Coyote tried to squeeze Buffalo's eye into his other socket, it hung over into the rest of his face. So large was Buffalo's eye that it let in so much light, Coyote was nearly blinded by the glare.... everything looked twice as large as it ordinarily did. And so, Coyote was forced to continue his journey, staggering about with his mismatched eyes. [26]

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26. Jo-ann Archibald, "Coyote's Story about Orality and Literacy," *Candian Journal of Native Education* Vol. 17, No. 2, pp. 21-22.

How might this story be applied to the education of First Nations in the schools? I leave the challenge to the reader to learn from Coyote as we have had to do for many years. If you wish to share what you have learned from Coyote with us, please do not hesitate to write. Your contribution may well form part of the next Canadian Education Association Report on First Nations education.

On behalf of the many devoted volunteers who worked on this report, I thank you for taking the time to study the report. I trust that it will assist you in your work.

- Verna J. Kirkness

- Photo courtesy of Kari Garnier

Appendix I

Hawthorn Report 1967 Recommendations on Education

General

(1) The principle of integrated education for all Canadian children is recommended without basic question. The integration of Indian children into the public school system should proceed with due concern for all involved and after the full co-operation of local Indians and non-Indians has been secured.

(2) The Indian Affairs Branch should recognize a responsibility to see that integrated schooling, once embarked upon, is as successful as possible. This is an elaboration of the recommendation stressed throughout Volume I of the Report that the Branch should develop the function of representing the Indian's case in the many new situations of his life.

(3) All school authorities should recognize that special and remedial programs are required for the education of Indian children, whether under integrated or other auspices.

(4) The expectations of teachers and school authorities should be based on the practical rule that the range of potential intellectual capacity of Indian children is the same as that of White children.

(5) Educational programs should take into account the obvious difference in background of the Indian student and also the often less obvious differences in values and motivations.

(6) Teachers should be encouraged to learn as much as possible about the background and culture of their Indian students and should take the initiative in getting to know individuals.

Special Educational Services

(7) On entering school many Indian children, like many other children in Canada, speak English or French only as a second language if they speak it at all. To aid these children, the remedial courses in language which are a regular part of provincial curricula should be offered in a form adapted to their special needs.

(8) Because children from many other backgrounds have parallel difficulties in learning and using English or French in the school, provincial departments of education in conjunction with the Education Division of the Indian Affairs Branch should encourage university faculties of education to offer linguistic studies, including contrastive grammar, as a part of teacher training.

(9) It is recommended that the Indian Affairs Branch in conjunction with Extension Departments and provincial departments of education sponsor special courses and institutes in the teaching of English as a second language. These courses would allow established teachers and the staff of faculties of education to become proficient in the newer techniques and familiar with the newer findings.

(10) The Indian Affairs Branch, through its curriculum division and by arrangements with outside specialists, should develop materials on Indian languages which could be used as guides for classroom teachers.

(11) Existing reserve kindergartens should be kept in operation except where children can be admitted into public school kindergartens. Where none of the latter is available, kindergartens should be introduced by the Indian Affairs Branch. A similar recommendation is offered for nursery school programs. Where possible, such programs should be co-operative so that Indian parents may share the responsibility for helping educate their young children. The program should emphasize the language arts and provide exposure to books, stories, records and similar experiences which are unavailable on the reserves.

(12) Few reserves have adequate home facilities for study. Several reserves have turned the Indian day school or community hall into a study hall in the evenings. It is recommended that the Indian Affairs branch encourage the establishment of Indian education committees which would arrange for supervised study periods for students. Tutoring should also be provided during study periods. Where they are available, high school volunteers could help younger children and university volunteers could help high school students. Teachers interested in Indian work might also assist, while Indian parents might help, as some now do with transportation and general supervision.

Health

(13) The standard of health of many Indian children is marginal at best. All these children should receive mandatory medical examinations prior to school entry. These should be provided by Indian Health Services or by contract with whatever source is available. Dental and eye examinations should be required annually. In order to ensure that no child continues to suffer from malnutrition, from marginal sight or hearing or other disorders that would affect school work, the school nurse should check that prescribed treatment and

medication are completed following examinations. In brief, a more active public health service should be extended to Indian children and their parents.

(14) School complaints about the standard of personal hygiene of Indian children are numerous. Many Indian homes lack adequate bathroom and laundry facilities. In most schools there are other children whose homes also lack facilities and it is recommended that schools make arrangements so that students may use gymnasium showers and home economics laundry equipment. The practice of sending children home because they are dirty cannot remedy their situation and negates their education.

Although the full scope of this recommendation is beyond the responsibility of the Indian Affairs Branch, the Branch should initiate arrangements with schools that receive Indian students under joint agreement. Furthermore, in keeping with a recommendation of Volume 1 of the Report, it is urged that laundromats be considered as an enterprise to be encouraged on reserves.

Curriculum

(15) Some texts continue to include material about Indians that is inaccurate, over-generalized and even insulting. Such texts should be eliminated from the curriculum. Where elimination must proceed gradually, it recommended that teachers immediately correct the Indian content by reference to books and other sources which should be available in school libraries. To facilitate elimination, the Indian Affairs Branch should compile a list of texts whose references to Indians are incorrect and supply it to the Canadian Book Publishers Council as well as to provincial departments of education.

The diversity of Indian cultures does not make it easy to present a detailed and accurate unit on Indians, although some provincial and city museums have assumed the responsibility of supplying materials for this. Where the materials are not already available, schools with substantial Indian enrolments might be able to arrange with adult Indians to provide local Indian material for the social studies, art, drama and literature sections of the curriculum. Non-Indian children would benefit by having their horizons extended; Indian children could acquire a sense of worth and status.

Communication and Public Relations

(16) Almost all contacts between teachers and Indian parents are made in the school, are demanded by the teacher, and have the purpose of informing the parent about faults in the child. Teachers should visit the reserve to see parents whenever possible and it is strongly recommended that other occasions be created for contracts between parent and teacher. To facilitate return visits by parents, contracts for school bus services might be extended to include them.

(17) Both teachers and students report a lack of communication between them. Such a lack is not unique to schools with Indian students but the difficulty is compounded by differences in expectations and understanding when Indian students are involved. We have already recommended that teachers endeavour to increase their understanding of the background of the child. Putting this into practice, teachers should cease punishing Indian children for the results of situations they cannot control, such as tardiness, absenteeism and lack of cleanliness.

(18) Communication and relations between children of different backgrounds are sometimes good and sometimes poor. Except in isolated instances, the determining factor seems to be the general atmosphere in the school itself and in particular the limits to acceptable behaviour set by staff. Where verbal or physical attacks on Indian children occur, it is recommended that school personnel should assume full responsibility for stopping them. On the positive side, school administrators and teachers should create an atmosphere which will foster respect and friendship between White and Indian children.

Joint Agreements

It is recommended that:

(19) Public school facilities be used for the education of Indian children wherever the arrangements appear reasonable and beneficial.

(20) Agreements should not be made where provincial schools are inferior or where community attitudes are unfavourable for Indian students.

(21) Agreements should not be signed prior to full and, if necessary, lengthy consultation of parents of Indian students and prior to ensuring their full co-operation as well as that of non-Indian parents. Some contact between parents of all school children should occur before final negotiations are undertaken.

(22) Agreements should include formal Indian representation on a board where provincial law allows. In other cases a board should agree to accept informal representation.

(23) In order to ensure that Indian children are not handicapped by their status, provision should be made for group payments by the Indian Affairs Branch to the Board for required fees and expenditures for such items as textbooks, lunches, lockers and sports.

(24) Provincial departments of education should recognize that special facilities and personnel will be required for remedial programs; these should be provided under joint auspices and financing.

(25) The continuation of any joint agreement should be conditional on the school's continuing to provide the Indian child with an improved education.

(26) Indian day schools should be considered for use as adult and remedial eduction centres when integration into the public schools is completed. Except in isolated areas there should be no further construction of these schools.

(27) Integration should occur only after the criteria outlined earlier are met.

(28) The conversion of present facilities into auxiliary resources should begin at the bottom and not the top. Thus ordinarily admissions should be refused to grade 8 of a residential school; grade 11 students should not be compelled to integrate in their final year; children who will terminate school early should be permitted to stay on the reserve but grade 1 students should be admitted directly into the public system.

Denominational and Independent Schools

(29) Capital grants to reserve schools operated under religious auspices should be discontinued.

(30) Where reserve schools staffed by Indians are in existence and continuing to operate successfully (at par with public schools) they should be allowed to proceed as they are until parents propose that they integrate.

(31) Denominational boarding schools should be converted into full-time hostels and cease to operate as schools.

Vocational Training and Placement

(32) It is recommended that the federal government (Indian Affairs Branch and the Department of Manpower) continue to pay for upgrading courses for Indians aspiring to return to school, enter vocational training or gain employment.

(33) Information on upgrading and vocational training is not being adequately disseminated among Indians. A wider and more active system of providing information on courses, financing and application procedures should be instituted.

(34) The allocation of funds to this portion of the education program should be such that:

(a) a continually increasing number of students can avail themselves of the opportunities for training;

(b) students may live adequately so that they may pursue their work with the greatest effectiveness;

(c) spouses and families can accompany the trainee to the training centre.

(35) A continually wider range of training programs should be suggested to applicants. Many students have abilities and desires to enter pursuits which they consider not available to them Personnel should not reinforce the choice of "Indian occupations" and should systematically provide information on alternatives.

(36) We wish to repeat here our recommendation made in Volume 1 that the Indian Affairs Branch widen its assumption of responsibility for job placement of young Indians who have come to the city.

Additional

(37) It is recommended that the Indian Affairs Branch provide programs offering extra training through summer school, evening and in-service courses which would enable teachers and other personnel to gain some systematic knowledge about the people with whom they work, and that boards, provincial federations and departments of education provide opportunity and incentives for teachers to take such courses.

(38) It is recommended that the Indian Affairs Branch explore such devices as programmed learning for possible use in upgrading children quickly and effectively; also, that a program of research be instituted in which problems related to the teaching of Indian students in public schools are investigated and experimental programs inaugurated for their solution.

(39) It is recommended that the Indian Affairs Branch remove all group psychological tests such as IQ and aptitude tests from its schools and that public schools be urged to do likewise. The Indian Affairs Branch is in the best position to alert all school authorities to the finding that such tests are neither valid nor reliable for Indian students.

(40) A liaison officer be appointed by provincial departments of education with the function of co-ordinating the activities of various agencies and individuals concerned with Indian educational problems at the local level.

(41) That the role of school committees be enlarged in the interest of enlisting the special knowledge possessed by the adults of the reserve.

Source: H. B. Hawthorn (Ed.), *A Survey of Contemporary Indians: Economic, Political, Educational Needs and Policies*. Volume II (Ottawa: Queen's Printer, 1967).

Appendix II

Recommendations of the 1988 Assembly of First Nations Report

During the course of the National Review of First Nations Education, many recommendations were made. These came from the Secondary Research Program, the Community Survey Program, the Committee of Inquiry, and the policy and legal research. The field work provided researchers with an opportunity to speak directly to First Nations and non-aboriginal people who expressed concern about First Nations education. Many individuals and organizations were eager to make suggestions and offer solutions to educational problems. An effort has been made to incorporate these into the three volumes reporting the results of the National Review. This section condenses the many individual recommendations to a series which is divided into the four subject areas covered in the National Review: jurisdiction, quality, management, and resourcing of First Nations education. Each of the four areas begins with an overall recommendation for that subject area.

I. Jurisdiction

The right of First Nations to resume jurisdiction over education affecting First Nations students in federal, First Nations, and public schools must be recognized by all levels of government.

1. Education, which is an inherent and treaty right, must be under full First Nations jurisdiction. The legislative, executive and judicial authority of First Nations or their designates must be acknowledged by all other governments. Since this authority consists of jurisdiction over all educational matters, the federal and territorial governments must relinquish their administrative, and policy functions in First Nations education with the federal government retaining only its role as a funding source.

2. First Nations must make known their definition of jurisdiction, and of First Nations education. Jurisdiction is defined as the inherent right of First Nations to exercise authority, develop policies and laws, and control finances and other resources for the education of their citizens. The research recommends that any definition of First Nations education would incorporate a First Nation philosophy of education, First Nations languages and cultures, and which would be under the supervision of First Nations educators. Principles underlying the definition must be outlined by First Nations and acknowledged by federal, provincial and territorial governments. The Canadian public must have the opportunity to be made aware of and support the educational goals of First Nations.

Tradition and Education:
Towards a Vision of Our Future

3. The right to self-government must be entrenched in the Constitution of Canada. Constitutional recognition of the inherent aboriginal right of First Nations to exercise jurisdiction over First Nations education from pre-school to post-secondary and adult education will enhance the ability of the Government of Canada to deal with First Nations on a government-to-government basis. With or without a Constitutional amendment, First Nations must assert jurisdiction over education. Another proposed action includes legislative amendments to the *Indian Act*, providing full authority to First Nations to enter into contracts with other levels of government. Any new legislation affecting First Nations education must be flexible so as to respect the diversity among First Nations.

4. First Nations must develop their own national and local education policies which would reflect their philosophy, cultural beliefs and practices. Such policies must be acknowledged and adhered to by federal agencies and other governments.

5. Relevant policies for First Nations people residing temporarily or permanently outside their community must be developed by First Nations and incorporate the following principles: government policies at all levels must cease to limit access to services to off-reserve members of First Nations; all levels of government must acknowledge transferability of rights of First Nations members regardless of length and place of residency; and alternative schools in urban or rural areas must be acknowledged as viable options for First Nation students and must be resourced adequately to provide quality education programs.

6. The federal government must designate sufficient financial resources to assist individual First Nations with a preliminary community needs assessment; with formulating a long term education plan; establishing an education authority with equivalent powers and resources of public school education authorities, and obtaining training for jurisdiction over education. In a planned and measured fashion, First Nations will assume jurisdiction over all education programs from pre-school to post-secondary and adult education.

7. For the betterment and promotion of education, the federal government must provide the necessary resources for First Nations to establish and maintain national and regional educational institutions. These may range from new schools and resource centres, to colleges and universities, to a national First Nations federal entity responsible for assuming the functions of the DIAND Education Branch.

8. Recognition must be given to the right of each First Nation to participate in negotiations affecting the education of their children, particularly when tuition, capital, general and other agreements are negotiated. A formal process must be developed and enforced in all school systems to guarantee First Nation and parental involvement with education authorities, from pre-school boards to post-secondary boards of governors.

Where necessary, provincial and territorial governments must make legislative changes to accommodate this requirement.

9. All school systems - federal, First Nations, provincial and territorial - must establish or enforce directives to implement in-service teacher training sessions and school curricula which address contemporary First Nations issues, including self-government. In provincial and territorial schools attended by First Nation children, such mandates must be incorporated into tuition, general or other agreements.

II. Quality

First Nations students have a right to education programs and services of the highest quality which incorporate culturally relevant content and academic skills.

10. First Nations require curriculum to teach cultural heritage and traditional First Nations skills with the same emphasis as academic learning. First Nations parents desire a focus on language skills, particularly reading, math, science, and computer skills.

11. First Nations must control the development of curriculum materials from preschool to post-secondary levels to ensure that they eliminate stereotypes about First Nations and teach pride in our heritage, provide cultural content and promote feelings of self-worth. Culturally relevant content must be recognized by other governments and all school types as a necessary component for quality education for First Nation students. It must also be appropriately resourced. Irrelevant southern curricula must be replaced by cultural content applicable to northern settings.

12. The government of Canada must accord aboriginal languages with official status, constitutional recognition, and accompanying legislative protection. Necessary funds must be provided by the federal government to ensure the development of: language structures, curriculum materials, First Nations language teachers, resource centres and immersion programs. Aboriginal language instruction must be available from preschool to post-secondary and adult education, and be acknowledged as meeting second language requirements at all levels.

13. Research must be funded to study First Nations learning styles which influence teaching techniques used in the classroom.

14. Curriculum standards in federal and First Nation schools must be developed to be at least equal to if not higher than provincial or territorial standards in basic skills.

15. Increased communication and co-ordination between local, regional and national governments are essential to the advancement of First Nations education. Parent-school communication must be formalized at the local level with guaranteed parent and community representation on all education matters. At regional and national levels, education-related networking activities and organizations must be adequately

resourced to increase consultation efforts, information exchanges, research and development, and long-range planning.

16. Since there is a need for positive role models in the education system, it is necessary that federal, provincial, territorial and First Nation governments provide incentives to encourage First Nation students to train in educational para-professional and professional positions.

17. Additional pre-service teacher training programs and regularly scheduled in-service professional development must be integrated into long-range educational planning. Specifically, mandatory cross-cultural training for all non-Native and First Nation staff must be provided by teacher training institutions. In addition, First Nations teacher training programs must be developed.

18. Federal and First Nation governments must act to reduce high turnover rates of education staff by such actions as lowering student-teacher ratios and student-counsellor ratios, reducing the clerical workload of teachers and counsellors, and offering staff salaries, benefits, and job security comparable to those of neighbouring education systems.

19. As the guardians of First Nations cultures, the Elders' role in cultural and language development in all school systems at all academic levels, must be acknowledged. They must be accorded professional status and appropriate compensation.

20. Federal and First Nation schools must institute comprehensive, annual staff evaluation procedures to ensure quality instruction.

21. Research must be funded to analyze the issue of teacher unions in First Nations schools, where loyalty to federal, provincial, or territorial unions contradicts the concept of First Nations jurisdiction over education.

22. Recruitment and selection policies and other personnel standards for education staff in First Nation and federal schools must be reviewed and improved.

23. Improved methods of diagnosing special education students and increased special education service delivery must be resourced and offered to First Nation students. Federal, provincial, territorial, and First Nations education systems must be accountable to parents of First Nation students who are in special education programs. Greater numbers of special education programs must be funded to meet the needs of advanced learners. Comprehensive special education policies must be developed with the participation of First Nation community members at the local and national levels.

24. Funding must be made available to First Nations governments and organizations to establish, staff and operate Early Childhood Education programs. Any required legislative changes necessary to transfer jurisdiction over pre-school programs to First Nations must be enacted without delay.

25. Life skills programs are required at all levels in First Nation communities and for First Nations students in all school systems covering such topics as: survival skills; wilderness skills; career awareness; sex education; substance abuse; suicide prevention; and related topics. The validity of such programs must be acknowledged by education authorities, with appropriate federal funding being provided for the instruction of youths and adults.

26. The problem of First Nations student absenteeism, suspension, and dropout must be addressed by all levels of government by such actions as: increasing parental and community involvement; hiring more counsellors; providing a culturally relevant curriculum; requiring cross-cultural training of teachers of First Nations students; and analyzing and refining policies related to corporal punishment, suspension, and other infractions.

27. Counselling services to First Nations students must include academic, career, financial, social, and peer counselling, with funding available to hire additional counsellors. Staff must be available to relieve counsellors of clerical duties.

28. Quality transportation services must be available to all First Nation students and there must be adequate resources for transportation to extra-curricular activities. Adequate funding for uniformly safe and comfortable transportation must be guaranteed on all modes of transport currently used which includes buses, boats, planes, and snow mobiles.

29. Adult, post-secondary education, and professional training must be funded as non-discretionary programs of the federal government to guarantee the training of First Nation professionals and leaders who will contribute to First Nations social, political, cultural and economic development.

30. First Nations, not the federal government, must develop post-secondary and adult education policies and guidelines.

31. Post-secondary and adult training institutions must work closely with First Nation communities to institute off-campus program delivery for First Nation communities. Additional First Nations post-secondary institutions are also required in order to bring education services more directly to First Nations people.

32. All levels of government must ensure that quality educational facilities exist for First Nations students which are at least equal to, if not better than, provincial or territorial facilities. New capital funds are necessary to reduce the current backlog of new construction and repairs, to keep pace with facilities' maintenance needs, and, more importantly, to begin immediately to construct new schools to ensure First Nations students have the opportunity, like other students in Canada, to be educated in their own community.

III. Management

The management of First Nations education systems requires at least the equivalent

of the financial, human, and material resources required in the public school systems.

33. New policies must be established by First Nations to ensure they have control of the financial management of their education programs. When jurisdiction over education is resumed, it is imperative that an adequate formula is utilized to determine education management costs. Further, it is essential that all federal person years and other costs be identified and transferred in the process.

34. First Nations must establish education systems which meet the needs as determined by the local First Nations community.

35. First Nations education authorities must establish long-range goals and objectives which reflect preparatory stages for jurisdiction; research current, workable models of jurisdiction over education; advocate short-term and long-range planning; and promote ongoing evaluation and development of local education systems.

36. Research and development of unique First Nations management structures must be financed.

37. First Nations parents, Elders, and educators must have direct and guaranteed involvement in and control over the education of their children in all school systems. Such participation would be endorsed and acknowledged by federal, provincial, territorial, and First Nation governments.

38. First Nations leaders, parents, and education authorities must have access to ongoing comprehensive management training programs; funds must be allocated accordingly by the federal government.

39. First Nation representatives on provincial, territorial, federal, or First Nation education authorities must be provided with sufficient training to become familiar with topics such as school policies, regulations, and legislation so they can effectively carry out their duty of representing local community needs.

40. National coordination of research efforts must be funded at appropriate levels by the federal government. The activities to be carried out by First Nations education technicians would include, but not be limited to, the development of First Nation standards of education, policy development, researching alternative models of education systems, development of a First Nations school accreditation process, and researching the development of culturally relevant student achievement tests for First Nations.

41. First Nations must fully participate via consultation and involvement, in the recruiting, selection, and termination of staff of its federal or First Nation operated school.

42. Federal and First Nation schools must develop personnel policies with clear definitions of roles and responsibilities of education staff.

43. Further research is necessary to clarify labour relations with teachers in First Nations schools to eliminate jurisdictional concerns.

44. Each First Nation must develop and adopt education policies which accurately reflect its overall philosophy, and educational and community needs (such as remaining flexible to make school calendar year changes).

IV. Resourcing

The resourcing of First Nations education must be at levels equivalent to that spent on the education of other Canadians in public schools, with additional new funding allotted for the acknowledged special needs associated with First Nations education.

45. Policy formulations for First Nations education financing must be established as a priority.

46. First Nations must negotiate with the federal government to expand the financial and human resources available by locating new dollars and developing new fiscal arrangements on education program resourcing. Such arrangements must guarantee ongoing consultation and must go beyond the current inadequate funding formula or year-to-year budgeting system. Funding levels for First Nations education must be at least equal to the provincial or territorial tuition costs, and must be augmented to meet the special costs associated with First Nations education to incorporate annual cost of living increases and to accommodate expansion which goes beyond the basic maintenance of First Nations education.

47. The current process of transferring jurisdiction over education to First Nations is both time and resource consuming and must be changed. Education dollars must be directly transferred to First Nations so funds intended for local use are not lost in federal administrative costs and overhead.

48. Procedures must be established between First Nations and various levels of government to ensure accountability for funds received for the education of First Nations students. Such accountability must be enforced through tuition, general or other bilateral agreements.

49. First Nations must have the right to negotiate tuition, general and other agreements directly with the service delivery agency and to be party to capital agreements that will affect them.

50. New federal dollars must be found to remedy the backlog of education capital needs, such as new schools, gymnasiums, laboratories, teacherage, and group homes.

51. Adequate federal financial resources must be made available for culturally relevant curriculum development, aboriginal language development, special education, early childhood education, library development, in-service training needs, and additional research projects to improve education programs offered to First Nations students.

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52. New federal funds must be located to recruit teachers, counsellors, principals, administrators, para-professionals, and resource specialists, e.g., speech therapists, giving preference to hiring First Nations educators.

53. First Nations' post-secondary, adult education and training programs must be funded at levels which reflect inflationary costs and enrolment increases.

54. The federal government must place a moratorium on cutbacks in post-secondary financial assistance to students. New dollars must be allocated to meet the demand of students entering post-secondary training.

Source: Mike Charleston (Ed.) *Tradition and Education: Toward a Vision of Our Future*, Vol. 3, Executive Summary (Ottawa: National Indian Brotherhood/ Assembly of First Nations , 1988).

Appendix III

Examples of Mission Statements and Policies

1. Mission Statement of a School Division

Recognizing the growth and personal development of the student to be its major mandate, the Division shall carefully and conscientiously establish policies and manage financial matters to provide an environment in which:

a) The students will be able to develop their talents and skills, gain an appreciation of the worth and joy of learning, achieve academically at a level near their potential and ability, gain a feeling of self-worth, and understand the responsibilities that society places upon the individual.

b) The Staff will be caring, competent and motivated to render to the student the very best educational opportunity possible, whether directly in the classroom, or in a supporting role outside the classroom:

c) The public feels it is informed and understands the decisions and policies of the Board and that avenues are provided to express feelings and concerns as they relate to educational decisions.

A student shall conduct himself so as to reasonably comply with the following code of conduct.

a) be diligent in pursuing his studies;
b) attend school regularly and punctually;
c) co-operate fully with everyone authorized by the board to provide education programs and services;
d) comply with the rules of the school;
e) account to his teachers for his conduct;
f) respect the rights of others.

2. Board Policy: Native Education

The Board of Education is committed to providing culturally relevant educational opportunities which meet the unique needs of Native students. Knowledge of aboriginal language and culture form a base for cultural identity. A strong foundation of self-identity is a necessary component for the academic success of Native students.

Native students will be provided with opportunities to develop fluency and competency in their aboriginal language. Language is the vehicle of transmission of the culture; language carries the philosophy, history, culture and spirit of a people.

The Board is committed to the development and accreditation of Native Studies courses. The expertise of Native elders and Native specialists will be utilized as much as possible in aboriginal language and cultural programs.

The Board is dedicated to building collaborative partnerships with First Nations in working toward the goal of delivering culturally relevant education to native children who are being educated by the Board.

Courses relating to aboriginal people will foster cross-cultural understanding among all students and teachers. The teachers of the Board will be provided with opportunities to enhance their awareness and to gain knowledge of aboriginal people through professional development. Non-Native students will also be provided with opportunities to develop an awareness and appreciation of aboriginal people and their culture.

Band School Philosophy

We believe that education should be responsive to the social, political and economic realities of the community and the world; preparing its students to assume productive and responsible roles in society.

In doing so, the _____ Education System must prepare our students to participate with competence in both the Indian and non-Indian worlds, and to appreciate the merits of both. We recognize that this task can only be accomplished in an environment which reflects the integrity of the individual, the involvement of the community, mutual respect between staff and students, and the principle of free inquiry and expression.

In fulfilling its educational mission, the _____ Education System must be comprehensive in nature, providing to the fullest extent possible, the educational alternatives which respond to the unique qualities, abilities and potential of each individual student. It must, likewise, create an environment which stimulates and enhances the total development of each individual student.

To this end, the _____ Education System will utilize these resources

- curriculum
- staff
- students
- community
- environment

to assist each student to attain the following:

1) A working knowledge of basic academic skills which will serve as a foundation for future endeavours and life-long learning.
2) Moral and ethical values consistent with the teachings of our Cree elders.
3) Physical and emotional health.
4) An ability to cope rationally, intelligently and constructively with problems and issues.
5) Self-awareness and the understanding of one's relationship to the community, his/her surroundings, and the world.

In meeting this challenge, the _____ Education System is committed to a standard of excellence in all aspects of the educational process. The staff and the community, as well as the Band's Board of Education are charged with the responsibility of fulfilling this commitment.

3. High School Mission Statement

_____ High School is a healing place which nurtures the mind, body, and soul of its students. The school offers a program of studies which affirms the *contemporary world view* of Indian people. The school supports the uniqueness and creativity of the individual and fosters self-actualization in a co-operative environment.

Appendix IV

An Example of a Native Studies Course

Native Studies 205

General Aims of Program

- To meet the needs of Native students in the North.
- To encourage Native and non-Native students to learn about each other.
- To encourage better understanding between Native and non-Native students.
- To lessen stereotyping.
- To improve self image of Native students.

Content: The curriculum should include the following areas of studies:

1. Prejudice and discrimination.
2. The impact of urbanization on the Native way of life.
3. Native families then and now.
4. Traditional beliefs and way of life.
5. Native arts.
6. The Native in Canadian literature.
7. The impact of technology on Native way of life/technology of Native people.
8. The Metis and non-Status Indians of Canada. (Role of Native Women - This topic will be included in other areas of study, particularly Native Families.)
9. Native Self-determination.

Specific Aims: Native Studies 205 will provide students with opportunities to:

- acquire and apply skills of analysis, synthesis, organization, interpretation, evaluation, and communication through a study of the history and cultures of Canada's Native peoples;

- understand and appreciate legal, political, and socio-economic issues that people of different cultures encounter in various physical and social environments;

- understand and appreciate ways in which Native and non-Native skills, traditions, influences, and values can become mutually enriching;

- understand and appreciate the complexity of some of the current issues affecting the Native peoples of Canada;

- understand and appreciate the aims and aspirations of Canada's Native peoples;

- appreciate the heritage and cultures of the original Canadian peoples;

- develop respect in this multicultural society for cultures other than their own;

- develop an awareness of the distinctiveness of the traditional and contemporary cultures of the aboriginal peoples of the world.

Objectives: In order to accomplish the aims listed above, Native Studies 205 will provide opportunities for students to:

- develop an understanding of Native peoples through an examination of the concepts of self-esteem, family and community, citizen's rights, civic and social responsibility, justice and freedom;

- develop an understanding of the differences and similarities among Native communities and cultures in Canada;

- develop an awareness of the concerns and difficulties that Native peoples of different cultures and backgrounds encounter in various environments in Canada and elsewhere;

- learn about the artistic forms of Canada's Native peoples;

- learn about the major contributions that Native peoples have made to the Canadian heritage.

Appendix V

Further Readings in First Nations Education: A Partial Bibliography

This list has been prepared as a reference for individuals wishing to learn more about First Nations education. It is based on a bibliography prepared by Roy Vermillion, with selected additions. It includes a section on basic materials, followed by a list of specific articles, books and reports. Information about programs that have been developed for use in First Nation schools are included.

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